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ABSTRACT

The first five papers in these proceedings focus on the organization and process of the International League for Social Commitment in Adult Education (ILSCAE). They are "Product into Process: The International League, Its Background, Organization, and Structure" (Anette Svensson, Alan Tuckett); "The Language Question" (John Payne); "Gender Issues" (Jenny Scribbins); "Education for Women and Parent Education" (Jenny Scribbins); and "Non-Formal Social Education in Japan and Its Social Commitment" (Kenji Miwa). Five presentations on literacy are "The Politics of Research: What Should ILSCAE Do?" (Sue Gardener); "A Legal Literacy Project" (Lorraine Marx-Singer); "A Tale of Three Cities" (Ruth Nickse); "A Proposal to Revamp Literacy Education" (Bonnie Orr); and "Writing and Empowerment: Women in Residence" (Ruth Lesirge, Jane Mace). The introduction (by Titus Alexander) to Part 3, Across Institutional Barriers, is followed by "The Workshop Workers' Investigations" (Keith Forrester, Colin Thorne); "Urban Studies" (Julian Agyeman); "Economic Self-Management" (George Burt); "Adult Education and Librarians as Linkers" (Maj and Algar Klasson); "Adult Education for Popular Planning" (Titus Alexander); "Labour Market Training in Sweden" (Birgitta Thellman-Gustavson); "Participatory Action Research in Rural Chile" (Patricio Donoso); "Educating Adults as a Means towards Transforming Society: Some Lessons from Developmental Programmes in the 'Third World'" (Alan Rogers); and "Development of a Decision-Making Model for Cooperative Extension Participation in Community Issues Programmes" (David Deshler, Deborah Wood). Part 4 contains "The Peace Discussion" (David Waterman) and a "Response" (Piet Dijkstra). Appended are (1) a complete list and three-line summary of all papers given, and (2) a list of papers proposed but withdrawn. (YLB)

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About a week in Nottingham

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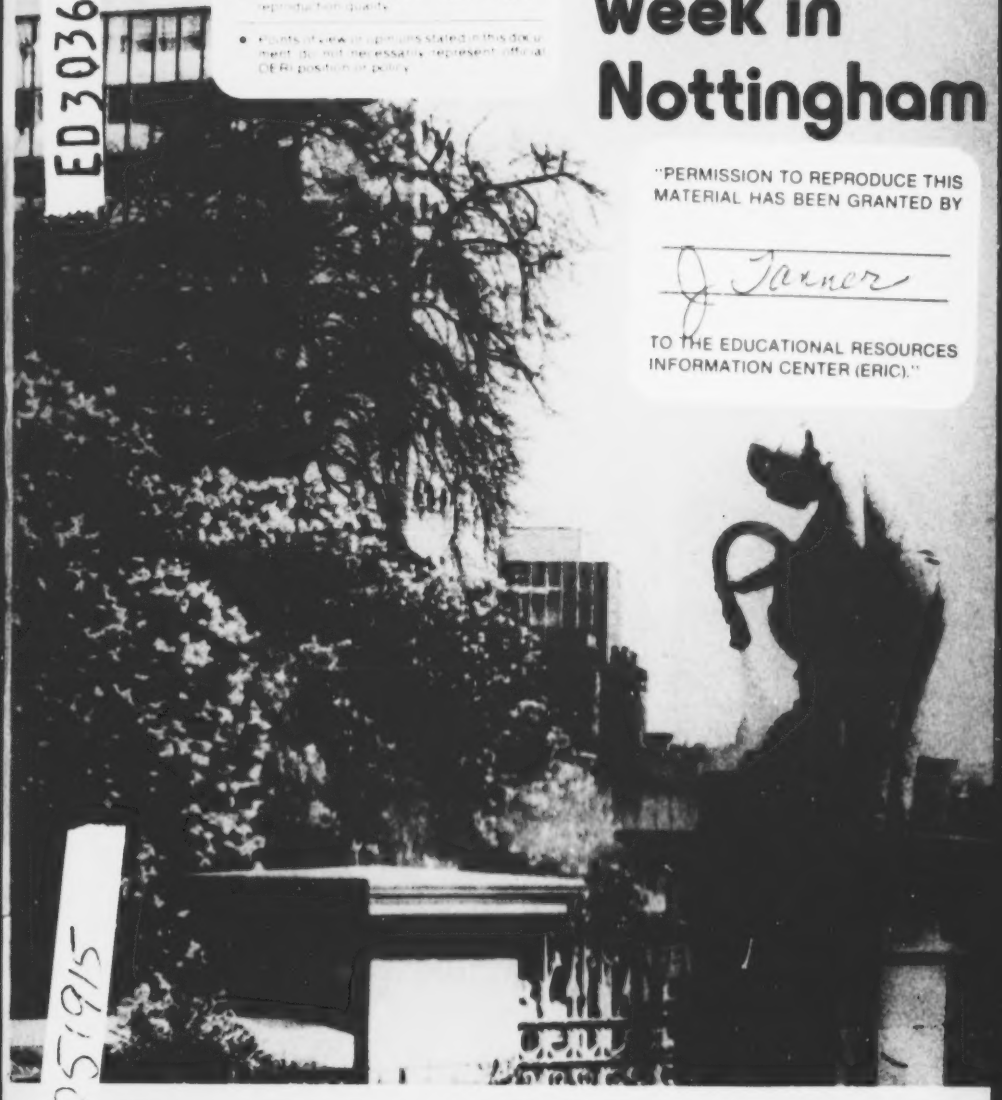

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Themes from the 1986 Conference of the International League for Social Commitment in Adult Education.

About a week in Nottingham

Themes from the
Second ILSCAE Conference
1986

c individual contributors

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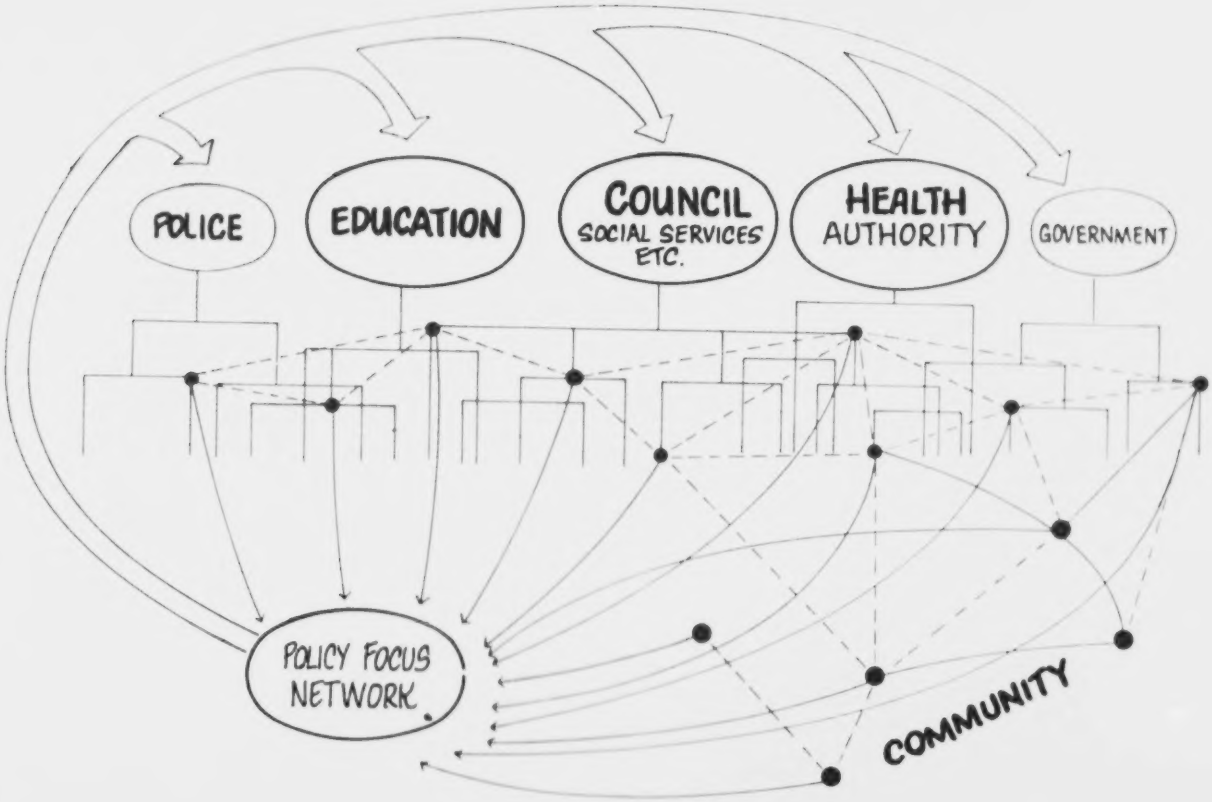
POLICE
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NETWORK
COMMUNITY

ABOUT A WEEK IN NOTTINGHAM

Themes from the Second ILSCAE Conference: THE PROCESS OF ADULT EDUCATION

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Non-Formal Social Education in Japan & Its Social Commitment — Kenji Miwa

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PREFACE

A publication should be as much part of the process of sharing and developing our social commitment in adult education as the conference itself or the preparation that led up to it.

Conventional conference procedings are rarely very useful to busy adult education workers, still less their customers/ clients/ students. We have tried to describe the ILSCAE conference as an adult education process itself, drawing out common themes and insights, giving specific examples from the papers and discussion notes as appropriate. We have tried to include something from every contribution, however short, but this has not always been possible. A complete list and three line summary of all papers is given in Appendix 1, so that anyone who wants a particular paper in full can write off for it.

In compiling this report, we are very conscious that the editorial group, and all but one of the papers presented, are from the industrialised North. This reflects the reality of ILSCAE today, but not what we hope it to be - a force for learning to shift the balance of power from rich to poor, from North to South, from war to peace.

We have given people s academic qualifications where they have been given by contributors. As an editorial group, we feel that the system of academic qualifications is oppresive, though The League itself has not taken a position on this issue.

PURPOSE OF PUBLICATION

1. present context, history and aspirations of ILSCAE members as expressed through our week s work together;
2. draw out and bring together key ideas and experiences;
3. make these relevant and accessible to workers and users of adult education services;
4. inspire academics, administrators and adult educators to give practical support to social commitment in adult education;
5. give ILSCAE a public identity which will make it an effective focus for social commitment in adult education.

PART 1: ORGANISATION AND PROCESS

THE INTERNATIONAL LEAGUE - ITS BACKGROUND, ORGANISATION AND STRUCTURE

ANETTE SVENSSON AND ALAN TUCKETT (Sweden and U.K.)

The International League for Social Commitment in Adult Education was created by a meeting of people working in adult education, at Rutgers State University in New Jersey, U.S.A. The founding conference, 'Rekindling Commitment In Adult Education', was held from 10-14 June 1984. Its members had this to say about their project:

> Although in recent years the field of Adult and Continuing education has grown significantly, there has been a decline in the social commitment and intellectual leadership that were once the heart of our profession. In many industrialised countries focus on technique has replaced concern for the learner and for society. Economic profit has replaced human growth and justice as the predominant human value. In the developing world, issues of oppression and cultural imperialism stand out.

They met with two objectives in mind:

'1. To create awareness of social issues to adult education in an atmosphere of critical reflection and dialogue.

2. To provide a forum for the organisation and development of the INTERNATIONAL LEAGUE FOR SOCIAL COMMITMENT. This includes establishing governance procedures, expanding membership, and planning future action.'

The conference adopted a statement of purpose, and structure of rules for working. The spirit of the conference is captured in the objectives adopted:

PREAMBLE

Our grave concern over the social inequality and social injustice which exist in nations throughout the world, coupled with our firm belief in adult education as a powerful force for social change, have led us to create the International League for Social Commitment in Adult Education, an organisation dedicated to social equality, social justice, and collective and individual human rights.

OBJECTIVES

In order to advance the goals to which the League is dedicated, we propose to work toward the following seven objectives, both as a group and in our individual endeavors.

Objectives 1 to 4 expand on our mission:

Objective 1: To encourage all those involved in adult education to foster participation in dialogue on the critical social issues confronting humankind today, such as class inequality, environmental concerns, peace, racism, sexism and ageism.

Objective 2: To encourage all those involved in adult education to identify and act to overcome the social, political and economic forces which perpetuate the existence of poverty, oppression, and political powerlessness.

Objective 3: To encourage all those in adult education to view and practise adult education as a vehicle to enable all adults to gain and exert control over their own lives.

Objective 4: To encourage all those involved in adult education to work with the poor, oppressed, and politically powerless in learning activities which have social, political, economic, cultural and aesthetic import.

Objectives 5 to 7 address the need for enhanced social awareness among adult educators.

Objectives 5: To encourage all adult educators to make explicit the ethics and values that guide their practice.

Objectives 6: To encourage those responsible for the preparation of adult educators to provide not only for the enhancement of technical skills, but also for the critical examination of ethical and social issues.

Objectives 7: To encourage the design, conduct, and reporting of research and other forms of scholarship focusing on adult education as a force for social change.

In a keynote address to the Rutgers conference, Ettore Gelpi, of UNESCO, identified the challenge we face in giving reality to these goals, when talking about international co-operation in education:

> Today mankind does not need verbal declarations on international understanding or vague intercultural exchanges. It needs concrete, scientific, technical, cultural, economic projects that reinforce the capacity for self-development of the countries on the periphery. For this very reason, education for the international co-operation has to be action oriented, rich in knowledge of concrete problems of national and international societies, but we are very far from this approach.

Later, picking up the dissatisfactions people in the east and west express for the dominant educational ideologies, and the impact made by, for example 'Flying Universities', or the peace movements in the West as arenas for educational change, he had this to say:

> I have a strong impression that real educational innovations are the result of the creativity and personal risks taken by people fighting in their social and productive life to improve working and social conditions for their colleagues and for themselves. It is only after these innovative experiences that the more institutional and academic educational world is ready to think about and to introduce new educational policies and practices.'

He was scathing about the timidity, the caution and introspection of people who work as educators of adults:

> 'Ignorance, taboos and prejudices are more frequent among adult educationalists than, for example, among atomic scientists; look at their respective publications and you will be surprised at the difference.'

These observations are in marked contrast to the conviction expressed in our belief in 'adult education as a powerful force for social change', and his final challenges are a useful measure against which to highlight the problems we face in the development of a League that is more than fine purposes. He asks:

> 'Do adult educators have a say concerning new values and models of development in our contemporary societies? Can lifelong education contribute to more courageous individual and collective responsibilities in international cooperation? Is lifelong education therefore for a deeper concern and responsibility for the quality of life for more than 4.3 billion (1983) up to 6 billion (2000)? For the creation of 1 billion new jobs (from now to the year 2000)? For the eradication of illiteracy for more than 700 million people? For life and peace against death, prisons, camps, starvation? It is an ambitious goal but maybe the most challenging one.'

How the League was to take up that challenge was a daunting task. The Rutgers meeting matched Gelpi's tone in its ringing declaration:

> 'The structures and activities of the League will reflect, without exception, its espoused goals of social equality and social justice, as well as a determination to preserve its international identity.'

Yet for all the fine words the League faced a set of practical problems in establishing itself as an international organisation. The cost of the conference had inhibited community literacy organisers from the Bronx from attending, and ensured that participants included very many who could draw on help from academic institutions with fees and fares.

It reinforced the issue that the League was founded in the north by significant groupings of individuals from North America and Scandinavia, with some other Europeans, Australians and New Zealanders.

In the main, the south was represented by exiles and refugees living in North America or Scandinavia. To date, the League has not attracted members or attenders at its conference from the USSR, Eastern Europe or socialist Asia.

In deciding on priorities for working goals, the conference concentrated on reinforcing the international character of the League; the need to involve people from as many different states as possible; the need to build local activities within nation states; to establish exchange programmes; to build mechanisms to exchange ideas, and in particular to make linkages with mass popular movements.

Again, the tone of the structure and activities of the League is inspiring:

1. Hold biennial general meetings which will serve as an international forum for those involved in adult education and committed to the ideals of social equality, social justice and collective and individual human rights. The presentations at the meetings should reflect these ideals, in order that the League may retain a clear focus on social commitment rather than expand into a more general adult education association. In order to maintain an international identity no two consecutive meetings will be held in the same country.

2. Work towards securing the participation of people from as many nations as possible both at the general meetings and in other League endeavors.

3. Work towards establishing affiliates for the purposes of information dissemination, mutual support, discussion of local issues, concerted action, and recruitment.

4. Work towards establishing exchange programmes among those involved in adult education from different nations.

5. Work towards resisting all the forces which threaten to undermine the efficacy of adult learning as a process for social change.

6. Work towards developing mechanisms to facilitate the exchange of ideas, knowledge, and resources among members and other concerned individuals and organisations.

7. Work towards forming linkages with other individuals, organisations, and institutions with similar or complementary goals. Special efforts will be made to form linkages with populist movements and grassroots initiatives throughout the world.

In practice in the first year, rather more limited goals were achieved, particularly in Scandinavia and North America, where there were concentrates of members.

CONFERENCES

Interestingly, the first decision at Rutgers was almost immediately altered when Swedish members offered to mount the first annual meeting at folk high schools in Ljungskile, near Gothenburg, and Sanga-Saby, outside Stockholm from July 22-26 1985. At the Stockholm conference Teddy Thomas offered to host the 1986 meeting reported in this volume at Nottingham University in Britain. In 1986 we agreed to meet at Bergen in the Netherlands in 1987, in Canada (probably near Toronto) in 1988, and in 1989 to go to a country in the south - preferably in Latin America.

The Swedish colleagues on the Board had considerable success in raising money to help broaden the range of states from which people came to the first annual meeting. Participants came from: Britain, Canada, Chile, Denmark, Finland, Gambia, West Germany, Israel, Italy, Jamaica, Mauritius, Netherlands, New Zealand, Norway, Sweden, Syria, and the U.S.A. Among these were Chileans from Sweden, a Palestinian from Syria, Poles from Sweden, and a Puerto Rican from the USA, illustrating the relevance of making the problem of refugees central to our work.

Nevertheless, the largest groups remained Scandinavia and North American - with the Scandinavians replaced by British participants as the largest group at Nottingham. Of themselves, the conferences present a contradiction - papers, symposia, and ways of working argue for internationalism yet in practice the people who can come are limited to Westerners.

What the organisation of a conference did, however, was to give the League an opportunity to develop its uderstanding of the issues confronted in its purposes. A number of papers looked at the specific contexts in which members were working - in pursuit of that 'knowledge of concrete problems of national and international societies' Gelpi spoke about. Each of these contexts raised in one form or another the dilemma discussed in Sonia Nieto's paper 'Puerto Ricans, Adult Education, and the U.S. Educational System'. She described the effects of American colonization on Puerto Rico, the resultant migration of Puerto Ricans to the U.S.A., where the education system replicates the prevailing class structure, and identified the problem of whether to 'refuse to participate in a system which is inherently unequal or to advocate for yet more programs', knowing that the Board of Higher Education in New York City recognised: 'Programs addressed to helping the poor are, for the most part, palliatives.' She argued: 'On the one hand, if reformers press for adult and continuing education programs, they are in effect trying to stop a hemorrhage with a bandaid; on the other hand, if they dismiss these programs as futile, they may be condemning those few who would benefit from them to a continued life of poverty and oppression.' Her argument was 'to advocate for grassroots, community-based education programs which are defined, developed, and managed by community members themselves.'

She pointed to the debt many League members have to the writing of Paolo Freire, and quoted a Hispanic high school student who said: 'Through elementary school and junior high I've been a puppet: memorize this ... memorize that ... How many teachers really taught me a system of thinking? ... Because I believe there is a system of thinking, you know. ... It is precisely this system, she argued, 'which must become the operating principle of adult education for Puerto Ricans, whether the context be English as a Second Language, typing or consumer education. The education system will remain insensitive, racist, elitist, and in the final analysis, ineffective, unless those who are its victims claim it for themselves, define it for their own ends, and use it in their own interest and the interest of others who are equally disenfranchised.'

This strategy for empowerment concentrates on collective action. In another paper at the Swedish conference, Ulrich Nitsch raised the issue of how we also need to take individual responsibility - in a paper promoting the use of civil disobedience as a strategy for humanising the practice of agricultural extension. He reminded us, as David Deschler and Deborah Wood do in this volume, that 'our perceptions of reality are strongly reinforced by our immediate social environment', and went on to say how easy most of us find it to set aside our own values when in conflict with authorities we depend on. Given the problem, his paper argued the case for 'Promoting Civil Disobedience in the Agricultural Extension Services' in this way.

Peace is breaking out all over.

> The civil disobedience which I am suggesting should not be confused with immature defiance. On the contrary, it is a necessary act in a society with serious malfunctions reinforced by large organisations. It requires the courage of surrendering the security gained by subordinating oneself to the perceptions of reality pursued in our organizations and exposing oneself to the disapproval of their leadership. Civil disobedience requires that we take ourselves seriously, contemplate over our lives and responsibilities and develop individual ethics to act as our personal 'Internal Authority'. The searching and implementation of adult education strategies in order to promote such a 'reflected civil disobedience' among ourselves and our adult learners is certainly a challenging task.'

Again, as at Rutgers, the arguments of the conference posed major challenges which contrasted with the relative fragility of the organisation between meetings.

COMMUNICATIONS

Apart from its members, the League has been able to contact a mailing list of some 1500 adult educators, because of the generosity of the Stockholm Institute of Education. However, such generosity often depends on the enthusiasm of an individual member, who may in time move on. In the whole field of material support for the League's work, present arrangements are fragile.

The Stockholm Institute also published the report of the founding conference, **Rekindling Commitment in Adult Education**, edited by Robert Hogheim, second President of the League. The report includes details of the organisational decisions taken, the keynote address by Gelpi, and a variety of invited and selected papers from the conference.

The first year also saw the establishment of a support network, listing mutual interests and problems, designed to feed in to the League's newsletter, which appeared once during the first year and twice during the second year. Despite goodwill neither the newsletter nor the support network have quite delivered a secure and functional communications system for the League, and it is a problem we are confronting as a priority after Nottingham.

One of the problems in compiling, producing and posting newsletters is that each Board members carves out time to work for the League on top of work in (and often against!) an educational institution which is the main arena of their struggle to make issues of social justice central to education. Colleagues with time seldom have access to reprographic and postage facilities, and we have allowed logistical difficulties to slow down our effectiveness at contacting each other.

MORE THAN A CONFERENCE?

The founding conference had determined that the League retain 'a clear focus on social commitment rather than expand into a more general adult education organisation', yet this volume reports the third successful conference of an organisation that has the will to do more, but few resources. As the section on the planning of the Nottingham conference demonstrates, finance is a key issue in expanding our activities.

However, during the 2nd year of the League's existence, two events in particular highlight activities we need to build on. Firstly, Ruth Nickse, a League member who works at the University of Boston made contact at the Swedish conference with literacy work in Stockholm and London, arranged to visit both cities, and undertook a comparative analysis, using the typology developed for adult basic education programmes in the U.S.A. She reported on the research at Nottingham, and is now planning further activities. Each of the participating schemes found that the exercise helped them to focus on what constraints, administrative limitations and the mode of programme design and delivery had on the amount of control students had over their own learning, and on how far the programme was designed to further social justice.

The second event was the Nordic-Latin American seminar mounted at the Nordic Folkhighschool in Kungalv, Sweden, and involving League members from Norway, Sweden, Denmark, Chile and Britain.

However, much more in the way of project work remains to be done, and the summary of tasks set for the Board at Nottingham reflect how much there is to do.

PRODUCT AND PROCESS

The founding conference had argued that "the structure and activities of the League will reflect, without exception, its espoused goals of social equality and social justice". The first annual meeting established a mechanism for ensuring that debates and decisions about the government of the League should go hand in hand with presentations, symposia and discussions on conference. For many American participants, the forms of the **Town Meeting** (a general assembly in which any participant can speak and set the agenda), of the **Chapter** (local affiliating organisation - in Britain usually called a **Branch**), of rules of **governance** were familiar.

For other participants the form seemed at least in need of explanation and clarification. We have needed to learn, and relearn, that transferring the organisational forms, and assumptions of any of our own national institutions to an international context changes it. Nothing can be imposed without negotiation, yet we have needed to be able to make decisions.

At Stockholm, we agreed to elect 9 members of the Board annually, and to have a 3 year term of office for Presidents - with one year as President elect, one year as President, and a final year as past President. The Board elects the President-elect at its first meeting from among its number; President and past President are carried forward from the previous Board. Treasurer and Secretary are also selected for one year by the Board. No more than three Board members may come from any country - though each member makes their decision about the country of their identity - an important issue for exiles and refugees. The Board are charged with developing the League's policies between annual meetings.

The Town Meeting structure has thrown up important tensions - around the languages spoken at the conference (reflected on elsewhere in this report); on issues of gender; on issues of trust and the risk of infiltration by agencies hostile to our purposes; between academics and practitioners; on the distinction between members and sympathisers.

INDIVIDUALS, INSTITUTIONS, REFUGEES AND EXILES

Despite passing resolutions at each of its initial meetings the League has to date not adopted a procedure to allow sympathetic institutions and organisations to affiliate. This has, no doubt, slowed our growth, and has interestingly highlighted a peculiarity in the rules of the International Council for Adult Education, which were discovered when we applied to join, that its rules at present allow only organisations of organisations, not of individuals, to join.

It has, more importantly, given the League a particular relevance to exiles and refugees, in particular, to date, those living in industrialised societies. As Emma Maldonado, elected as Board member at Nottingham, wrote: "Most refugees are not only denied economic privileges but also their culture."

Exiles and refugees have put the issues of cultural politics, and the politics of people's art at the centre of the League's educational debate.

In Gelpi's address to the Rutgers conference he made two further calls - to build a bridge between the personal and the political dimension of education, and for adult educators to be alert to the work of new thinkers, new novelists, scientists, and to new and emergent forms of cultural struggle.

It was in the belief that we needed to work on the personal and the public and on the politics of the League's own culture that we set about planning the Nottingham conference.

PLANNING THE NOTTINGHAM CONFERENCE

At the Swedish conference 1985 it was decided that the 1986 conference of the International League for Social Commitment in Adult Education was to take place at the University of Nottingham, United Kingdom. Teddy Thomas, Professor of Adult Education, promised to be the conference organiser. Anette Svensson, board member from Linkoping, Sweden, was elected the conference co-ordinator and Alan Tuckett, president-elect at the time, from London, promised to give a hand.

The planning group consisting of Anette, Alan and Teddy met in Kungalv, Sweden, in February 1986, in connection with a board meeting there. We brought our own ideas about what we wanted with the Nottingham conference, but also ideas from different groups representing views from the year before.

We wanted the conference to have two functions:

1. for adult educators with a commitment to social justice from all over the world to meet and share experiences.

2. to make decisions and plans for the League.

We tried to organise the week in a way that would make it possible for people to discuss values, to listen to and talk to each other, to learn from each other, to respect each other, to develop a deeper understanding by learning how different opinions depend in part on our different social surroundings, i.e. the cultures we represent.

We wanted to organise the conference in such a way that it expressed the objectives of ILSCAE as outlined in the Introduction to this report.

We planned for two basic structures:

1. Presentation/discussions

2. League matters

BEFORE THE CONFERENCE

We had sent out a "Call for papers/presentations" in the Autumn. We explained that we wanted the conference to "consist of a forum where different types of presentations will be submitted ranging from conventional papers to more informal ones such as video tapes, dramatizations and discussions".

At the meeting in Kungalv we planned a structure for the conference and looked at the papers and presentations which had been proposed.

We were disappointed to find that most of the proposals were still for conference papers. There were few proposals for discussions - and most of these dropped out before the conference.

However, there were papers proposed from people working in a large number of countries. If you look at Appendix 2 you will see that the papers which were proposed but did not happen came overwhelmingly from Latin America and Africa, or from refugees in industrialised countries.

The main reason for colleagues being unable to come to the conference to give papers was money. What actually became the result of our plans you will find out when you read the publication. It costs a lot to attend international conferences - and money is hard to find. In addition to the people who were keen to give papers, many other colleagues wrote to see if we could help with travel costs.

FUND-RAISING

The board recognised the importance of trying to raise enough money to bring some 3rd world adult educators to the conference, and identified a target sum of $15.000 (U.S.) a year to try to raise.

In the event we raised only £840, less than 10% of the target, and this sum arrived in the last week before the conference! For the future, fund-raising is a vital problem for the League to overcome - if active membership is not to be limited to members in the industrialised countries.

THE CONFERENCE

We decided to have a board meeting on Sunday afternoon to share our plans with the others in the board. We wanted all the board members to have responsibility during the conference.

A conference with a "soft start" i.e. a dinner together, a presentation of the League, information about the programme and practical details, something about the goals for the conference and a call for awareness about language problems would be important for the group climate. An informal drink after the session was planned.

Before any presentation or Town meeting, i.e. when the whole group discusses League matters, we wanted people to meet in **small** groups, to learn to know each other through discussions about their own work in relation to the purposes of the League (see instruction).

These small groups were also supposed to have a function as basic groups or home groups. Everybody at the conference was to belong to a small group where she/he would feel secure and where through instructions we would secure sharing from **everybody**. These groups were planned to meet continually during the week. One task for them was to prepare the Town meetings - the decisions must be prepared in a democratic way (i.e. radical democracy where everybody has the possibility to give his/her opinion).

To make the presentations a forum for sharing experiences we wanted a chairperson in every group. The chairperson would have the responsibility for not letting the presenter take more than 15 minutes of the 75 minutes of the session for the introduction. Another important task for the chairperson was to make sure that everbody had a chance to join in. We would have liked to organise the presentations in themes but we didn't find it possible with the resumes we had got. Instead, we tried to make it possible for people interested in, for example, Women's Education, Community Education, Literacy Education or Union Education to participate in presentations about their area all through the week.

As a whole we tried to make the programme a balance between theory and practice. We planned the programme with space for new initiatives that most probably would come from the groups. We also wanted to see some parts of the beautiful Nottingham area.

SMALL GROUPS AND TOWN MEETINGS

The relationship between Town Meetings and small group meetings is important to how the League worked at Nottingham.

Each small group began work by identifying common concerns, working through an agenda of questions that moved from personal experience outwards to a consideration of what social commitment meant in practice to each of the participants. To the agenda of problems and issues developed in this session, the groups were next asked what could be done and should be done by the League to further socially committed adult education, and through the week recommendations for consideration by the Town meeting were developed.

Most of the recommendations concerned the conference (highlighting the problem of how we can be more than a meeting), how it can be better organised, how we can fund more participants from Latin America, Asia and Africa, what our programme and priorities should be.

The recommendations, which were endorsed by Town Meetings during the week are set out here.

On **CONFERENCES**:

- The need for more defined themes, and the need to repeat them regularly.

- The call for papers/topics for discussion should go out early.

- Abstracts of papers/themes for discussion should be sent out to conference members in advance of the conference.

- We need to tell people what criteria are used for accepting papers/discussion topics for the conference.

- If you know what's coming up you can take an active role, and bring along materials . . .

- We need projects as well as conferences, and there should be reference groups to support projects meeting at conference.

- We need to find ways of involving students.

- We need to provide more time for group discussions.

- We can reduce expenses and build our networks by arranging to stay in people's homes/hostels rather than in an institution.

- We should not have papers but discussions, and we should concentrate on our failures in practice.

- We should agree to try out common ways of working in our own work places, come back to conference and talk about what happened.

- Town Meetings should talk about priorities for adult education.

- Conference members should make personal commitments on how they will work for social commitment over the next year.

On FUND-RAISING AND CONFERENCE FEES:

- As a priority the Board should raise money to subsidise travel/meeting costs for students from Latin America, Asia and Africa, and for refugees.

- Conference fees should have a sliding scale.

- We should charge more, but offer scholarships.

- We must get tax-exempt status.

On **PUBLISHING**

- We have to agree on criteria for selecting/editing what we publish.

- Publications need to reflect the League's commitment to sharing ideas, and its concern with process, not just product.

On **MEMBERSHIP**:

- We agreed to confirm the existing fee structure, based on self-declared income converted to U.S. dollars as follows:

Income	
U.S. $25,000 and above	U.S. $ 25
U.S. $ 15,000 to 24,999	U.S. $ 15
U.S. $ 5,000 to 14,999	U.S. $ 10
U.S. $ Under 5,000	U.S. $ 5

- We agreed to add sponsoring membership at U.S. $ 5 to cover the membership costs of an active League contact in the south.

Groups recommended:

- We must make clear what the benefits of membership are.

- There is no incentive to join if the newsletter reaches everyone, but we do want League information to be circulated widely.

- We should create **affiliated membership** so that organisations can join.

Most important of all the groups made a series of recommendations on the **PROGRAMME**:

- Our work should concern empowerment.

- Issues of race, sex and class should always be included in our meetings.

- Each time we meet we consider the tension between **theory** and **practice**. We should talk about this in local chapters, and come back to the overall conference.

- We must consider the League's responsibility for taking political stances.

- Improve the Newsletter.

- Develop our role as a support group for colleagues in different countries

- Build local chapters

- Be more than just a League that runs conferences and establish a mutual support network

- Establish project support for work in the South

- Identify minimum international standards for funding literacy programmes

- Establish a physical base for ILSCAE

- Affiliate to the United Nations

- Persuade the USA/UK to start funding UNESCO again

- Consider if $2,000 is better spent on supporting people coming to conferences, or supporting particular projects.

In looking at this disparate agenda of proposals, the Town Meeting asked itself whether the League should put its energies into developing as an organisation that affiliates to UNESCO and the ICAE, or as a network. In the end we agreed to make development as a network the priority, though the work of Robert Hoghielm in seeking to affiliate the League to the International Council of Adult Education was endorsed.

We agreed to make the building of local chapters a priority, so that for those people for whom international travel was not practicable or possible, the League could develop support.

The debate about **what** we should publish, how we should select for publication, and what kind of publication would best reflect the League's work was, perhaps, the most sharply focused debate of the week. Hal Beder, who was the League's first President, had undertaken to edit a publication from the Stockholm conference, and proposed that the two conferences should be combined in a single book - edited with academic rigour.

As the recommendations above make clear, there was a clear sense from some groups that the 1986 publication should reflect our way of working, as well as what was said. We finally agreed that Hal should get the 1985 publication out as soon as possible, and that the London chapter should prepare a draft publication for 1986, send it for comment and criticism by ILSCAE readers in other countries, and have it published in time for the Bergen conference in 1987.

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THE LANGUAGE QUESTION

JOHN PAYNE (U.K.)

English, as the language of the advanced capitalist world, is the ideal medium for international communication between North America, Western Europe and Japan. But for the same reasons, English is also a factor in the North-South divide and the oppression of the peoples of one part of the world by those of another.

Note: In this paper I have used North/South and Advanced Capitalist World/Third World as interchangeable terms to describe stark contrasts of wealth and poverty between different parts of our world.

To conclude that English is unproblematically the ideal language for international communication between socially committed adult education workers is our equivalent of adopting Freire's "oppressor mentality". When Third World members of ILSCAE confront the problem of the use of the English language they confront a part of their own oppression. For members from the advanced capitalist countries it means looking in the mirror and recognising that we are implicated in that oppression.

The linguistic reality of the world is bilingualism. In most countries of the world, except for first-language speakers of English, it is necessary to speak the parent (community) language plus a second or even a third lingua franca. This process has been complicated further by large-scale population movements. In the South, the result is three main linguistic groupings, corresponding to the historical realities of colonialism:

Anglophone: English-speaking countries in Asia, Africa
Francophone: French-speaking countries in (mainly) Africa
Hispanic: Spanish-speaking countries in South and Central America.
One example of complexity: in the Caribbean, all 3 main groupings occur.

It seemed to me that there was a clear commitment at the end of the Nottingham conference to "do something" about the Third World, specifically by increasing their involvement in the work of the League and adopting a tentative proposal for a conference "somewhere in the Third World" in 1989. Given that commitment, plus the communication problems experienced by a number of delegates at Nottingham, the "language question" is urgent. However, it is also important to bear in mind that it goes hand in hand with the other important task of involving in the League adult education workers from a wider range of countries. As Kenji Miwa from Japan wrote: "If many people who are not first-language speakers of English attend the conference, people who are first-language speakers will be more careful when speaking English." The problem is more acute for potential Third World delegates who speak no English at all. Their contribution is vital if ILSCAE is to retain its close link with adult education workers "in the field". Patricio Donoso, a Chilean living in Sweden, wrote: "My personal impression is that at future conferences, if we want Latin American delegates working at a local level in their own country, there should be some kind of simultaneous translation facility. There are relatively few Latin Americans who know English, and I am convinced that their contribution is valuable for the future of the League."

More broadly, problems about communication and language were present throughout the Conference, in both social and working sessions. Speaking English as a second language does **not** mean being able to juggle with English, Scottish, American and Australian versions of English and their respective idiosyncracies. Delegates who do speak English as a first language need to think carefully about speed of delivery, clarity of diction, and choice of vocabulary and idiom. This kind of sensitivity to the other end of every communication is essential for real sharing of ideas and experiences to take place at our conferences. Ruud van der Veen wrote from Holland: "Listening in unofficial situations (like dinner, small talk in groups) is a problem because there is often a lot of noise, two or more people sometimes talk at the same time, all types of un-official English are used. Even when you understand what is going on, the concentration needed makes you very tired. Even when your discussion partner is of good will, you often see that it is a problem for him to listen to your slow, bad-pronounced English. He probably understands but it is difficult for him to enjoy it. So after some time, both try to escape the discussion."

What is the "language problem" in working sessions for those who speak English as a second or foreign language? According to Ruud van der Veen: "the smallest problem is listening in the official sessions". He continued: "Speaking in general and also in official sessions is a bigger problem. You are losing at least one third of your possibilities to express yourself. In stating something you are often not able to make nuances; so you feel rather stupid, not intelligent." It is also necessary to point out that a member who spoke no English at all could not have participated in any real way in the Nottingham conference.

The cultural context of the language problem is important too. We want to agree with one another, but often we don't. We share important aims - freedom, equality, justice, empowerment, liberation - but we have to be frank and open in discussing how these objectives can be achieved. Professional interpreters are specialists in agreement (we use the same word but it means different things to everybody). What we require is someone at hand "when it is necessary to be exact about some term or word" (Emma Maldonado). We may agree or disagree but the core of the argument has been identified.

Some use was made at Nottingham of volunteer interpreters. The use of these non-specialists is only fair if it is by prior arrangement. It can be especially effective when a delegate wishes to lead a workshop in a language other than English, and can discuss details of the presentation in advance with the volunteer. We were moving towards that in the presentation on rural adult education in Chile. However, we need to recognise that this cannot be done as effectively in the opposite direction, i.e. when a delegate has problems understanding a presentation in English. (The points here would apply equally if a decision had been made that the working language of a conference was to be French or Spanish, or that different languages would be used for different presentations). The only solution is the use of the interpreters. But professional interpreting is very expensive, and can stultify and formalise communication. It is appropriate at official inter-governmental meetings, but seems inappropriate for ILSAE, which places high value on direct human contact between adult education workers from different countries. "Language friends" describes much better what we should be looking for than the "simultaneous translation facility" suggested by Patricio Donoso (above).

Written support can be very useful, and Kenji Miwa thought that "all members who want to make a presentation should send in resumes as early as possible." This does place an onus on delegates to carefully observe deadlines for producing synopses and papers, and it was clear from Nottingham that not all ILSCAE members are good deadline people! While it would be expensive to arrange for translation of **papers**, it should be within our budget to arrange translation of **synopses**. This would help non-English speaking delegates to decide which sessions to attend, as well as providing support to those who speak English as a second language. (Again, the points remain valid if one substitutes French or Spanish for English). Some delegates may be able to use local translating facilities to produce both synopses and papers in English, French and Spanish. But this would be a bonus rather than a requirement since we have widely differing access to resources.

Communication would also be assisted by a common understanding of terms. A glossary of Adult Education terms is available from U.N.E.S.C.O. and we should use it. This also relates to developing a shared understanding within the League on definitional issues: what do we mean by "social commitment", for example? We shall have to address ourselves to **that** question sooner or later! Emma wrote: "One idea is a lightning English course on cassette, including important terms, common phrases and themes likely to be used at the conference. This would be aimed at both social settings and work sessions."

As ILSCAE grows and becomes more representative of adult education work in all parts of our world, our "language problem" is going to grow. But if we tackle it now, linguistic diversity can take its rightful place as part of the rich texture of our human culture. In the wake of a successful and enjoyable conference at Nottingham, NOW seems the right moment to begin.

SUMMARY OF RECOMMENDATIONS

1. All delegates to conferences to be more sensitive to language issues, especially the use of slang, jargon and non-standard forms of English to non-first language speakers of English.
2. Interpreters (or language friends) to be available at all sessions to cover the 3 main language groups - French, English, Spanish.
3. Deadlines for synopses and papers to be carefully observed.
4. Conference organisers to arrange for **at least** synopses of all papers to be available in Spanish, French and English.
5. Details of the Council of Europe glossary to be made available to members in advance at the next conference.

GENDER ISSUES - A PERSPECTIVE ON THE ILSCAE CONFERENCE, 1986

JENNY SCRIBBINS

The statement about ILSCAE in its promotional leaflet includes in its aims:

> To encourage all those involved in adult education to foster participation in dialogue on the critical social issues confronting humankind today, such as class inequality, environmental concerns, peace, racism, sexism and ageism.
>
> To encourage all those involved in adult education to identify and act to overcome the social, political and economic forces which perpetuate the existence of poverty, oppression, and political powerlessness.

The call for "papers" for the conference asked them to address the theme "the process of adult education". Yet it proves, in the end, impossible to look at the conference from the point of view of gender issues in other than an impressionistic and subjective way, because the official profile of the issue in the conference was very low.

1. DOES THE LEAGUE TAKE FEMINISM SERIOUSLY?

Does it even know what feminism is about?

At an introductory open session of the conference, members were asked to describe themselves by responding to a variety of questions - and to observe the groupings suggested. "Hands up, those who have children; those who earn over £10,000 a year; those who have flat feet; those who are socialists" - and so on. One of the questions that was asked was: "Hands up, those who would describe themselves as feminists" - about half-a-dozen women (and two men) so identified themselves. The effect of this was to identify for each other some women who were likely to have ideas in common, but also to identify for other conference members people who were "labelled" in this way. Initial shock that so few people were willing to acknowledge sharing this viewpoint, turned to weariness at the questions that followed at mealtimes and informal gatherings: "If you're a feminist, don't you want men to think you're fun?"; "You won't take people with you if you scare them"; "You have to realise that people here mean well". Then, at the "town meetings", the men talked more often and at greater length than the women - they also were the officers who presided. No surprise in any of this - but it would have been good if the League had been able to surprise us. It has sounded like an organization that might - that still could, if it began to take these issues seriously.

2. PAPERS AND WORKSHOPS ABOUT EDUCATION AND GENDER ISSUES

There were two papers on aspects of women's education. They are published here in full and follow this article. One, given by Kenji Miwa from Japan, a man on a travelling scholarship to Europe, described women's domestic study circles in Japan. This work starts from an assumption that women's interests are contained in and bounded by the home. Various questions are raised: Is such an assumption culturally necessary in Japan? Is the educational programme a tool by which women are kept happy in their "different" role? What is the consequence of this for their economic, social, and emotional status?

Why was this paper, about the work of a woman educator with women, delivered by a man? What is the consequence and implications of this?

None of these questions, however, were addressed in the discussion which followed the paper, because of two barriers: language and "politeness". How can such issues be raised across the different cultural assumptions of presenter and listeners? How can we challenge each other without being personally threatened and threatening? Is it a necessary or constraining exercise for participants to exercise self-sponsorship over issues which concern them?

The paper on Women's Education and Parent Education deliberately set out to raise issues about the conflict between "role education" and education for the liberation of women. The workshop session on the paper, however, was almost entirely taken up with discussion about the practicalities of the Home Visiting scheme described in the paper. Highly interesting comparisons were made between this scheme and others - and the attempt to get to grips with and understand the practices being described took all the time and attention. There is an enormous fascination and practical interest for practitioners in **what** happens in other places. Is it inevitable that the reflections as to **why** are personal or informal?

The third workshop about women and education was Ruth Lesurge and Jane Mace's presentation about a residential writing course for women. Entitled "Writing and Empowerment: women in residence" it described a process "tailored" for the requirements and progress of a particular group of women, to allow them to develop their creative writing. Implicit in the method of presentation (two women working together, and involving the group in the process of the presentation) and in the practice being described, was a philosophy of women's education which - again - was not specifically explored. Why? was there an assumption that it was possible to share and discuss a process even though we might be coming from very different ideologies? If so, what was lost by not making the ideology explicit?

It may well be that other workshops throughout the conference addressed issues of women's education. The question "who were the students/workers in question? Were they men or women, and what are the implications of this?" is one that can illuminate issues of gender which may remain hidden under an assumption that such issues are only important if they are specifically the topic of discussion. This approach marginalises issues of race, sex and class in a way the League must take seriously.

3. BEHIND THE PAPERS

The autobiographies and other histories that lay behind the papers - sometimes becoming overt in the workshops, and more often in the informal spaces of the conference - formed a very important part of the sharing and learning process - and one which met issues about gender more explicitly. On the whole, the women at the conference did not hold as prestigious jobs as the men - many of them were students, research assistants, workers in literacy and other projects. They showed that, in Adult Education as elsewhere, women's jobs are more likely than men's to be concerned with the caring service end of the profession. They are less likely to be professors or readers in Universities. They are less likely to contribute papers on economic development themes (the exception here was from Sweden - is this significant?). They are more likely to be low paid. The story of how they had raised money for the journey, how they had made arrangements for substitute cover, how they felt about coming to such a conference, formed a graphic parallel with the experience of many students on adult education courses. Discussion was often informal - but very intense. Women from Chile, Scotland, U.S.A., Australia, Sweden, U.K. and so on, finding that, as women, they had a great deal to share. In one of the "spaces" in the formal programme, a discussion group for women was announced and took place - (as in many conferences, an "add on", an optional extra to the "real" business) - and discussion centred around how the processes of the League, and of this particular conference, could be influenced to take account of women's experience and perspective; also on whether any of the women present had enough energy to spare from their work, their families, their attempts to make some space in their lives for themselves, to commit the energy needed to make this happen.

The questions remained unresolved.

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4. WHITHER ISSUES OF GENDER, RACE, CLASS IN ILSCAE?

(a) There was little discussion throughout the conference of the implications of the aims of the League we had all joined. The assumption that a wide consensus existed, and should not be threatened, perhaps led to a "lowest common denominator" approach to issues. Dare we explore conflict in the expectation that this, too, can be creative? Could we create an atmosphere in which this could be done?

(b) How do we balance the very real fascination with **what** is done in other places, and the sometimes unique opportunities such a conference provides for the stimulus of exchange of practice, with an exploration of **why** it is done, and of the assumptions that lie behind it? Can we ask such questions without threatening or scaring? What is the point of the League if we can't?

(c) We recognize that there is potential for each individual, whoever she or he may be, to progress and develop through education. Focus on individual development may blur recognition that there are different groups of people, which are not the result of individual deficiency or disadvantage. Does ILSCAE recognise that a philosophy of individual development through education is not enough?

If ILSCAE is to move beyond a "happy families", mutual stroking approach to social commitment, it will have to find a way to face such issues. It will have to confront the way in which the personal is political, and the political personal. It would be good if its conferences were places where people could be challenged on their personal stance as well as on their professional platform, without taking offence - recognizing that these two are intricately connected. ILSCAE appears to offer an opportunity for concerned analysis of a variety of oppressions, as central to its purposes. If it does not do this soon, it will become more difficult. Will the Board, and the next conference, consider how this can be done? Should consideration of how the League meets its charter objectives be openly debated at each conference? The objectives of the charter will not be met, unless ILSCAE identifies the reproduction of mechanisms of oppression in its own processes and practices. Can ILSCAE "act to overcome the social, political and economic forces which perpetuate oppression and powerlessness"? It is still an open question.

NON-FORMAL SOCIAL EDUCATION IN JAPAN AND ITS SOCIAL COMMITMENT

KENJI MIWA (Japan)

I INTRODUCTION

Ladies and gentlemen. I would like to talk about social education in Japan. Japan is located very far from here and you may not know very much about it. Now I have said that you probably do not know about social education in Japan, but to tell the truth, Professor Thomas, Professor of Adult Education at the University of Nottingham, came to Japan in 1983, and he made a study of Japanese social education. He has written a book about the results. Therefore, someone here perhaps knows a little bit about Japanese social education.

Today I would like to talk especially about some activities of the 'non-formal social education' of the many aspects of Japanese social education.

Before I talk about the main subject, I would like to confirm two premises. One is why in Japan the term 'social education' is used instead of the term 'adult education', and another is why I want to introduce 'non-formal social education' instead of the 'formal system of Japanese social education'.

Firstly about the term 'social education'. In the Social Education Law which was enacted in 1949, social education is defined as follows: 'systematic activities of education (including physical education and recreation), primarily for out-of-school young adults (those between 18 years and 21 years) and adults, excluding such educational activities as are conducted in schools as part of curricular work in accordance with School Education Law (Article II)'. We understand immediately from this definition that social education in Japan means systematic educational activities except for school education. Therefore

a) Learners in social education are not only **adults**, but also young adults who take part in educational activities outside of schools, and
b) educational activities for adults which are provided in schools don't belong to social education.

In this respect, Japanese social education differs from 'adult education'.

Then lets talk about the second point. In Japan, based on the Social Education Law, 'Koominkan' (citizen's public halls) are established in every municipality. Professional staff, called 'Social Education Staff', are employed in Koominkans. Because of the limitation of my allotted time, I cannot illustrate the system of social education in Japan in detail. I will only show the numbers of social education institutions and the personnel.

About the statistics. In 1981, the number of social education institutions such as Koominkans was **17,222** and that of the personnel amounted to **44,511**, including full-time and part-time staff.[2] From such a numerical value, you will notice that in Japan, not only the school education system, but also the social education system has developed fully, compared with adult education systems in other countries. I am a little proud of that numerical value! However, on the other hand, I have another opinion that the richness of the social education system does not indicate the scale of Japanese social education adequately.

I would say that the other character of Japanese social education consists rather in non-formal education', in spite of the comprehensiveness of the education system.

Let's go back to the definition of social education in the Social Education Law. It should be pointed out from the definition, that Japanese social education does not take over from 'formal education' in schools.

Now I must say, the opinion that the character of Japanese social education consists of 'non-formal' is not my original opinion, but the opinion of Professor Masahia Usui, who today takes part in this assembly. He says in one account the following:

> (in Japanese social education) formal educational activities such as youth classes or women's classes have also been put in practice, but on the whole, from the viewpoints of regular school education form, these classes have offered very poor contents.[3]

> The mainstream of adult education in Europe and the United States has adopted 'formal education style', but the Japanese social education could not introduce such a style.[4]

II TWO EXAMPLES OF 'NON-FORMAL EDUCATION'

Now I would like to introduce two examples of 'non-formal' educational activities in Japanese social education. These two examples were both put into practice in the **Kunitachi Koominkan**, a very famous citizen's public hall located in the suburbs of Tokyo. Educational activities in the Kunitachi Koominkan have been given attention by researchers on the following two points:

i) It has tried positively to introduce formal educational activities similar to school education since the middle of the 1960's, but at last non-formal educational activities could not be ignored.

ii) Since the 1970's, it tried hard to put in practice non-formal educational activities once more, because the significance of formal education was strongly suspected.

Let's explain the first example of non-formal social education.

A CITIZEN'S COLLEGE SEMINAR — 1 — SEMINAR OF JAPANESE HISTORY

The 1960's were called 'the time of politics'. About the revision of the Japan-United States Security Pact, many people had an objection to the pact, because it was not a peace pact, but a military pact, and therefore, it was contrary to the spirit of the Constitution which prescribed the renunciation of war. Many people took part in demonstration parades. Educational activities in social education had changed according to that social condition, and it had been pointed out that traditional non-formal education, based on the daily experiences of each member, could not respond to 'high level political problems'.[5]

The Kunitachi Koominkan, which was established in 1956, opened new programmes in 1966, called **Citizen's College Seminar**. These Seminars were regarded as 'the high level courses' compared with traditional learning methods of 'Hanashiai-Gakushu' or 'Kyoodo-Gakushu' (co-operative and mutual learning based on daily life experiences).[6] [7]

The characteristics of this seminar can be pointed out as follows:

i) educational purpose
: a main purpose of Koominkan activities is to bring up **democratic people** (new citizens)
: namely it is necessary to bring up people who have democratic consciousness to local governments and also to the national government

ii) educational subjects
- main learning subjects in the Koominkan should be 'politics' or other **social sciences** related to politics
- standards of learning subjects should be equal to those in universities

iii) educational method
- main learning method should be **lecture** by specialists and learners should learn professional views of specialists modestly[9]

So we can confirm that the 'Citizen's College Seminar' had actually put into practice such formal educational activities?

The answer is 'No'. As one example, let's look at one course, called 'Twenty Years after World War II and a History of Women'.

i) The purpose of this seminar was to bring up **democratic women** and therefore the aim of this course was the same as other courses.

ii) However, firstly, educational subjects or contents were different. In order to learn commitments to political affairs, women read not only scientific books, but also some 'novels' in which women were heroines and lived active lives after World War II. texts which they learned were not only scientific, but also literary.

iii) Secondly, about a learning method. The formal education had not been made much of there. At first women on the course read novels and discussed their contents, relating the heroine's way of life to their own way of life after World War II.

Mr Shunji Muro, a lecturer on that course and now Professor at Rikkio University, reported about this method as follows:

> 'I tried to make an arrangement of this seminar, in order that scientific views about Japanese history after World War II could combine with learner's own life histories. I hope that two viewpoints became one historical consciousness.'[9]

Summing up, let us say, at first learners had confirmed their own life experiences after World War II, through reading some novels or writing their own life histories, and secondly they had studied Japanese history after World War II more scientifically. Namely in this seminar, it was pursued to unify 1) **one's own experience** and **literary recognition**, and then 2) to unify literary recognition and **scientific recognition**.[10]

B CITIZEN'S COLLEGE SEMINAR — 2 — WOMEN'S PROBLEM SEMINAR

Nevertheless, in the 1970's, a new seminar called 'Women's Problems in one's own case' had begun in the Citizen's College Seminar. And a movement towards theoretical and systematic learning of social sciences, which were seen a little in the former course, was denied.

The characteristics of this new seminar were as follows:

i) educational purpose
- To bring up democratic women was not a main purpose. This is because the 'time of politics' was over in the 1970's, but also because it was strongly pointed out that it should be more necessary for women to pursue the meaning of **being 'housewives'**, than to become democratic persons.

ii) educational subjects

: At the beginning of this seminar, the concrete theme or contents were not decided yet. At first learners wrote some sentences within 800 words about their own problems and after the seminar had begun, four themes were decided according to their writings, namely 1) 'housewives and their declining years', 2) 'housewives and their jobs', 3) 'relations with their husbands' and 4) 'bearing children. The learning content was therefore not based on existing sciences, but based on daily problems which learners were directly confronted with.'[11]

Mrs. Masako Ito, tutor of this seminar, says of this learning programme as follows:

> 'From which angle did we consider women's problems in this seminar? Firstly, we tried to grasp those problems not outside our own lives, for example, researching traditional family systems or rate of poverty etc. We tried to grasp the real aspects of unequality, through investigating things which were steeled into daily lives and bound women . . . We neither calculated the time of spending for family affairs nor investigated legal status of housewives. We were only absorbed in pursuing 'how we think about ourselves'.'[12]

iii) educational method

The educational method of this seminar has become therefore a unique one.

: Firstly, through the seminar, learners tried to express themselves with their own words and also tried to understand what other members would want to say.

: Secondly, contents of discussions in the meetings were all recorded by tape-recorders. Then they wrote our recorded discussions and distributed them to each member by the next meetings. Through reading or hearing recorded discussions they recognized how they expressed themselves and how they responded to other members.

About this learning method says Mrs Ito as follows:

> 'As a learning method, we tried to lay stress on expressing themselves co-operatively. I think it is an actual condition of housewives that they are isolated in very narrow circumstances and therefore thay are deprived of their own expression-capacity or means of self-assertion. It would probably make a great contribution to the solution of women's problems that they **regain the capacities of self-expression**.'[13]

In summary, to express themselves and understand what others want to say was a purpose, contents, and also a method of learning in this seminar. It was necessary for women to recognise themselves as housewives who are deprived of expression and then to regain capacities of self-expression. Learning social or other sciences was neither the purpose nor contents of this seminar.

III REASONS OF NON-FORMAL SOCIAL EDUCATION

Now I would like to explain why the main educational method in Japanese social education would become non-formal. At the beginning of this paper I pointed out that we adapted the article of the Social Education Law, 'excluding such educational activities as are conducted in schools', to educational method, too. And therefore, formal educational methods in schools were not imitated in the field of social education. However, there should also be some other reasons. Because of the limitation of allotted time, I will only mention some reasons briefly.

A Popularization of School Education

The rate of entering high schools and colleges is second only to the United States in the world. The rate of entering high schools amounts to more than 90%, and that of entering post-secondary education about 30%. If Japanese social education would have, like those in European countries, the tasks of providing adults with programmes responding to high school or college s levels, non-formal education would not become the major method in social education. But historically, Japanese social education had not accepted such a task.

B Exclusion of Vocational — Technical Education

Secondly, Japanese social education offers as a rule, general education such as political studies, or some recreational affairs. Vocational and technical education is now provided by job training systems in private companies or job training centres which belong to the Ministry of Labour. I think, vocational and technical education equates with formal education, because of giving credentials or credits, but on the contrary, daily life-orientated general education is not adapted to formal education.

C Participants — Women and Older People

Because of the exclusion of vocational-technical education in social education, men don t often take part in programmes of social education. That means that most learners in social education are housewives or older people who are retired from daily work. For example, two models of non-formal education are both seminars for women, because women and older people don t like to listen to social sciences systematicaly; it would be perhaps natural that formal education would not be often adopted.

D Nature of Japanese — group-orientated

One activity of Japanese people which foreign people feel strange about, is that we always remain in groups during travelling etc. Compared to European and American people, we Japanese don't like to insist on individuality and are inclined to obey general opinions in groups. That means the learning method in social education becomes a non-formal one.

IV NON-FORMAL SOCIAL EDUCATION AND ITS SOCIAL COMMITMENT

If non-formal education in the present Japanese social education come from non-establishment of 'self-assertion', then it would not be necessarily welcomed. But I would like to take a stand on supporting and prizing this learning method.

Learners select themes or contents themselves from their daily affairs, express them with their own words, recognize themselves or others, and then discover the existence of some contradictions within their own daily life. Such a learning method and process is similar to the method of 'community education' in Great Britain and also the 'Problem-Posing Education'[14] of Paulo Freire, whose theories and activities are paid attention to by adult educators all over the world.

I would like to think that from such attention to Paulo Freire by Europeans and Americans comes one reason why formal education, namely, 'the Banking Concept of Education' by Freire, begins to be keenly criticised. Compared to Europe and America, Japanese social education has from the beginning adopted non-formal education, called 'Kyodo-Gakushu', and Europeans and Americans now pay attention to such a method.

I think it would be of great importance that we try hard to establish a model of non-formal education, which does not end as a chatting circle, but contributes to 'conscientization' of social contradictions or social commitment.

I thank you very much for listening to my presentation.

NOTES

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EDUCATION FOR WOMEN AND PARENT EDUCATION - WHAT SHOULD WE BE DOING?

JENNY SCRIBBINS (U.K.)

Women are an oppressed group in Britain - and indeed in most other societies - in that they are personally, socially and economically less likely to reach their full potential than men. Indeed, they are very likely to be personally, socially and economically dependent on the purses and goodwill of men, whatever race or class they come from. It is not my purpose in this paper to give a detailed analysis of women's oppression today. To be simplistic, because of their child-bearing function, it is seen as "natural" that they should also be child-rearers. Throughout the nineteenth century, the growth of industrialisation largely separated the spheres of "home" and "work". Machinery meant fewer jobs, and workplaces increasingly unsafe for children. Child-rearing became a private affair, which happened in the home. The home was seen as the "haven of peace" for male workers, and the woman as the "angel of the hearth", the inculcator of moral values and habits of industry and thrift in her children. This role was highly esteemed in rhetoric - and completely invisible and unrecognised in economic terms. The culture which said that a good woman should care for her husband, children, or elderly parents at home, but could venture into the labour market in addition if necessary, is still prevalent today. Its convenient consequence (for men) is that women are personally, with rare exceptions, economically dependent only men or the state (and it is interesting the degree to which their eligibility for state benefit is tied to their position as carers in the home), and economically a "reserve army of labour" who can be encouraged in and out of the margins of the labour market, depending on the buoyancy of the economy.

The point in all this that I want to concentrate upon now is that it is women's position, as parents, as the prime carers of their children that, while it may be a deep joy and source of personal fulfilment, is also the tool of their continuing oppression. The extent to which this is so, is very largely determined by questions of race and class. Working class women have very few options of help in child care, which in Britain is only provided in virtually crisis situations, for those who cannot afford to buy it. They also have very few other routes to self-fulfilment, in an economy where their labour outside the home is not needed, and in an initial education system which brands most of them "failures".

What then is the role of Adult Education in the face of this oppression?
I think it should try to do two things:

1. To recognise and value women's traditional work.

2. To "conscientize" women about wider aspects of what they doing, enabling them to question their role, and to open up other possibilities.

In Britain, we have a reasonable tradition of the first. Adult Education in all its forms has offered classes in cookery, in making clothes, in child-care. The problem is that to do this without the second aspect, is at best to ameliorate oppression and help to make it tolerable, and at worst to contribute to the oppression by reinforcing stereotypes, and joining the army of "experts" advising women on their "natural" functions.

We have practically no tradition at all of carrying out the second "conscientisation" role in relation to women's traditional work. "Women's Studies", where they do exist, have tended to focus on representing academic disciplines such as history and literature, or on teaching non-traditional skills. The reasons for this are not difficult to think of.
These are some of them:

1. Adult Education institutions, while overwhelmingly staffed by women, are usually advised and run by men, for whom the questioning of traditional roles is highly problematic. A feminist perspective is not one with which they are comfortable. If they accept it at all, it is as a marginal "add-on" to the main work, not a factor permeating it all.

2. Workers in traditional areas have usually gained their status as tutors, organisers etc. through their expertise in an area of women's traditional work. They identify with it, and have often themselves not questioned the wider effects of traditional roles, to do so is to question themselves. This is very hard without extensive support.

3. Such questioning as I am proposing is difficult, too, for students. A recent study of women enrolling for Open University showed a very high incidence of marital difficulty and breakdown following their involvement in the courses. I recall a woman in Tower Hamlets whose husband beat her for suggesting he might help with the washing-up, following a conversation we had had in our class.

I would like to examine these tensions further, as they apply to the practice of "parent education" in London.

Few would argue with the proposition that "parenting" is one of the most important, and potentially rewarding tasks that falls to people - and particularly to women. (There is not time, here, to examine in any detail the contribution that men make to parenting. In terms of time spent in child-care, we are talking overwhelmingly about women. A recent survey of over 600 students on "parent education" courses, showed under 20 of them were men). It also seems clear that the resources of adult education should be available to support this important task - for which initial education has left most women very unprepared. The question is: how can this be done without contributing to the oppresion of women, to invading their private domain, and to de-skilling them even in their homes?

I will look briefly at two practices of "parent education" in Inner London.

1. Education Home Visiting.
Recognising two things:

a) the importance of parents (mothers) as first educators of their children, and

b) the fact that many women are isolated in their homes, and unlikely to know about, or of their own volition to seek out, the resources of adult education, schemes have been set up which employ part-time tutors (all women with considerable experience of child-care) to visit people in their homes, and offer a "menu" of educational support for their work with young children. They will, for a limited time, give this on a 1/1 basis in the home - while at the same time encouraging participation in nearby adult education groups; identifying the educational aspirations, for herself, of the woman concerned and how she can go about meeting them; giving information about the school education system for the child and encouraging the woman to see herself as an important element in this, with a right to make demands and to ask questions, rather than merely to participate on the school's terms.

From a radical perspective, the potential pitfalls here are enormous:

> the 1/1 situation makes the student particularly vulnerable to patronage, to questioning of her culture and values, and to the de-skilling of her family relationships by the invasion of "experts". It may also create dependency rather than encouraging independence and autonomy;
>
> the involvement of local schools in the scheme, while necessary to its success, makes a strong pressure for parents to be encouraged to behave in ways that would suit the existing system, rather than to question its assumptions and behaviours;
>
> the starting point of the child-care role can reinforce the woman's image of herself as primarily a servicer of others, at the expense of her personal development.

Despite all this, I think the schemes worth supporting. They offer a way in to adult education for women who might never otherwise seek it out; they start with the role that women know, and with which they have daily to deal; if they offer a "contract" of negotiated work, they can give women a notion of their right to resources and to control them for their own use.

If this is to be achieved, however, a crucial factor is the selection, training and support of staff involved. If they are not fully aware of the issues, there is little hope for the avoidance of the pitfalls. Even if they are aware, an outgoing examination and evaluation of practice will be necessary, to counteract pressures to act in the interests of the educational establishment rather than in the interests of the women themselves.

2. FAMILY WORKSHOPS

Recognising that formal education "classes" are often not attractive to working-class women; that there are often difficulties in trying to separate under-school-aged children from their parents; that learning takes place as much from shared experience as from prepared "lessons"; and that some people would prefer to try their hand at a variety of different options within an educational setting than choose to follow one particular course of study, Family Workshops were set up some years ago in London. They take place in a variety of locations in the community - often a church or tenants' hall, or a room in a primary school. Parents (women) are encouraged to come with their children. There is a staffing structure usually consisting of two tutors for the adults (typically with craft-based skills) and one tutor for the young children. Where the workshops are basedin schools, some of the school children and a school teacher will often join in. There is no set curriculum. The adults will start with a "taster" of a variety of crafts, and be encouraged to negotiate and develop their own curriculum, often involving short "inputs" from tutors with other skills. In addition, the children play in the same hall or room, under the guidance of the child tutor, and the parents learn informally from watching, discussing, and sometimes being involved in this.

The pitfalls here are perhaps less obvious - and therefore more difficult to avoid. While the rhetoric of informality and negotiation is fine, it is not often clear **how** negotiation can take place in an informal structure. Whilst most of the staff are craft-based, they are not trained in helping women to articulate wider questions - and the curriculum that usually results is not often very radical or exciting. Second, informality can be a very effective cloak for a hidden curriculum, about how mothers "should" play with their children, which, because it is hidden cannot be easily challenged or discussed. Third, informal settings often give rise to sloppy standards even in craft teaching, with poor equipment and low expectations - which carry their own message about the status of the women students.

I am personally not sure if these difficulties can be overcome. In particular, I increasingly think that the notion of informality is a dangerous one in adult education. This is not to say that I question easy access, or styles of teaching and learning that encourage relaxed sharing of views and ideas - these are of course essential to all good adult education. But an informal curriculum is not easily open to negotiation and anything that is not explicit is not likely seriously to question the status quo.

In working with women in "Parent Education", it is crucially important to be explicit about underlying ideologies. We must articulate carefully the aims and objectives of what we do. Education is a process by which people understand how things are, learn that change is possible, and what would need to be done to effect change. This must be true of the education of women in their "parent" role. Despite the difficulties, it is necessary to try to address this, in devising radical forms of education for women. In Adult Education, we cannot ignore the experience and role that is for many women the most important in their lives.

PART 2: LITERACY

THE POLITICS OF RESEARCH: WHAT SHOULD ILSCAE DO ABOUT THEM?

SUE GARDNER

1. 'How did the students hear about the course? How did they free themselves from the demands of children, husbands, lovers, paid employment?'

One of the strengths of the ILSCAE conference was that it was possible to see ourselves as a group of adult students confronting new co-workers, new authorities and new material: as in all such encounters between adults, we might find and use our own authority. The parallel was drawn openly in the session led by Ruth Lesurge and Jane Mace, when they invited us to repeat the activity they had offered to a group of women on a residential course - we wrote about how we had got ourselves to the conference. To consider ourselves as adult students is, though, only a partial truth. A social commitment leads us to examine social and intellectual process, including the processes we ourselves are responsible for and participate in; social commitment also leads us to recognize the distances between any group of professional workers and the experiences, and the conditions for thinking, of those in whose interests they work. My brief is to look at the strand of papers and events which were concerned with literacy and self-representation; through them I will conduct an argument about the ownership of knowledge in the conference.

2. We can start with the obvious. Knowledge, like other forms of power and access to power, is unequally distributed. The power to make the definitions and set up the conceptual frameworks through which we talk about something is a controlling power; it is the professional capital of academics; it is that which socially committed adult education aims to share and distribute differently. As with all forms of capital and power, we face the possibility that attempts to distribute more widely will reveal conflicts of interest: other knowledge may come to challenge our own.

Some of this was enacted in the discussion of Jukka Tuomisto's paper on 'Participation research.' I am not proud that I went to this session by mistake: like several other people, I thought I was going to hear about participatory research, which is insulting to the evident care of Jukka Tuomisto's translation. But, possibly because of this mistake, the group was unwilling to discuss the content of the paper; instead we tried to discuss the kind of knowledge that was here being exercised. Even within a group of professional workers, most of whom had experienced higher education, some felt excluded and subordinated by the emphasis on 'Grand Theory' that some respondents to Tuomisto's paper set up. There are culturally specific features to this, I think, among British participants in particular. But there is also a division that runs along a division of labour within the conference membership. Field workers in the intellectual trades find their own intellectual needs are poorly attended to. They sometimes respond by trying to pull down the house of theory until they can find a piece recognizable as the material of their own labours.

This is echoed as a problem in the case studies and reports presented to us:

> '. . . co-ordinators lack the time with which to carry out their jobs; these being weighted far too heavily on administration rather than on making and maintaining community networks. Looking to each other for support, co-ordinators find it safer to manage what they've got than expend time and energy on new initiatives. They lack time - under their part-time contracts - for essential work such as evaluation of students' progress or training and evaluation sessions with tutors.'

'Instruction in literacy programmes overwhelmingly ignores learning style theory despite the fact that much of it directly applies to adults since the work was done with adults in educational and working environments. The professionals in adult literacy training are adamant about the individualization of learning, and it is odd that they have not grasped and applied these theories. Learning style application means that a variety of delivery systems must be developed and that a wider range of materials must be available. . . Again, this dearth of application, as in diagnosis, is due to a lack of staff comfort with learning theory.

. . . Overall, literacy teachers are conservative in instructional approach and loathe to change - to take a risk - but they work with a population that lives in continual flux and at risk.'

Conservatism is the extreme response to the exclusiveness and unavailability of theory. What ignores me I will ignore. I will go on with my pragmatic skills and my common sense. The response of the educator under stress parallels the problem of discourse across class lines.

The response within the conference was not conservatism, but there were challenges to the availability of theory. Embedded in Jukka Tuomisto's paper was something that will help us break out from common sense: the rejection of 'technically based research' in favour of critical engagement with the social processes with which adult education connects and of which it is one. The difficulty was to free this analytical point back into an active relationship with our own understandings, to see the ways in which such a formulation could re-enter and inform practice as well as being an issue of Grand Theory. We were unable as a discussion group to rescue or develop the word 'critical', which became lost in a context in which it looked like one academic option among many.

3. 'It will be difficult to do justice to the increasing sense of freedom and concentrated effort that was evident among this group of women as the week went on. What we shall try to do is identify critical points during the course which illustrate how students moved from positions of doubt to expressions of strength through collective discussion and the struggle of writing.'

(Lesirge and Mace)

And yet, critical understanding was a theme of several other presentations and the discussions around them - as is to be expected when there was such a strong strand of work about representation of social experience and understanding, through writing and literacy work, through 'legal literacy', through tape-slide, through reading the geography of urban life, and through art.

Two of the approaches to literacy work in English speaking countries reported to us were re-examinations of a pattern of provision in the light of the social realities of the users: Guila Muir's of the volunteer literacy movement in the USA, and Neil de Reybekill and Jane Leigh's of the institutional arrangements in Handsworth and how they were failing to serve the Black community. They offer us a succinct reminder of the energies that official provision cannot release:

'As we saw in the pie-chart earlier, a third group of classes run by ethnic and religious groups themselves - account for the remainder (of students). Some of these are put on for the remainder (of students). Some of these are put on in action centres: employing their own tutors and funded by central government agencies. Others are run by religious groups who run ESL, Literacy and Bible Study classes. In the latter case, tutors are recruited from among their number, and work voluntarily and without any formal training. The common features of these types of class are: 1) They have a high 'roll-over' ratio . . . of students improving until they can take over as tutors themselves; and 2) that literacy and language skills are co-ordinated and organised around one central concern - be it religious or cultural - which becomes an intrinsic motivator separate from the desire for language on its own.'

(de Reybekill and Leigh)

Lorraine Marx Singer's paper on a legal literacy project in New York is printed in full below. It represents clearly one of the social configurations that make up an answer to the question in Bonnie Orr's paper: 'Why does a person have to be able to read?' I suspect this question can only be asked in the North, in industrial societies where education has interwoven itself with class separation, and also obscured it, to the point where we have to raise the critical question whether education is acting as a force of internal colonialism. Literacy programmes may seek to re-culturate their students (Orr), or may do so silently by embracing only technical transactions. We therefore need to clarify the politics of literacy and culture within our own societies, as well as reminding ourselves of our own automatic reliance on those competences and cultural identifications: a reliance which is in itself an overwhelming answer to why we teach literacy.

If a person has to be able to read, though, it is not always self-evident that she has to write. There were two presentations which offered us the products of the work of student groups, as well as an account of a method. They were very different in setting: a residential college in South London to which we followed a group of working-class black and white women, some of whose writing we read, and an agricultural extension project in Chile, from which we were shown the representations, through photography, taped speech and background music, made by groups of rural workers explaining to each other their farming processes and needs in their different geographical and cultural settings. I do not want to diminish these differences in treating them as parallel presentations.

Jane Mace and Ruth Lesirge informed us about their work as much through the manner of their presentation as through the content of it and of the students' work which they reproduced for us. Speaking alternately, they gave us an account of how their women's residential course came about; they offered us a structure of analysis of the event and invited us to choose which aspects of it we wished to concentrate on; and, as I have said above, they invited us to participate in the activity itself by writing about ourselves. It seemed to me that this was a different experience, broadly speaking, for the women and the men in the group - or else that 'coming to the conference' - the topic for our writing was itself an experience that differed according to gender. How are we to explore the possibility that, at the moment, women - and not only women inexperienced in education - find structures of action, expression, comparison and the development of ideas through practice more useful as 'research' than structures starting with grand theoretical frameworks? More important, how are we to explore this area without surrendering to gender stereotypes about women's unfortunate attachment to the personal and specific? Who has the power to make grand theory?

What Patricio Donoso, Violeta Insunza and Alice Soto presented and explained to us from the work of the Chilean Consejo de Educacion de Adultos de America Latina was also a research process, carried out by groups of rural workers themselves. Although the text of the tape-slide presentation is not available to me as I write, there is a fuller discussion of the nature, context and history of this process in Patricio Donoso's paper in part 3 of this volume. I will say only as much as I need to relate this experience to my argument.

The process whose results we saw was a process of analysis of the historical conditions of rural impoverishment in different regions of Chile. The analysis was carried out - and this is the point of engagement with my theme - by description; but describing, first as a communication among people who share social experience and then as an explanation to others who may share some but not all of that experience, is choosing. By choosing photographic images, what to put on a taped commentary, how to represent the place of women in rural economies, what aspects of cultural life to include through image or music, a group of people is obliged to move beyond the common sense and naturalness of their life patterns towards classification and questioning, as well as towards history and the uncovering of power relations. The process that allows this to happen is simple but essential: it contains the means of expression and the possibility of encounters outside neighbourhoods and existing networks, across regions and finally at the level of the whole country. Theory is formed in the process of trying to encompass larger and larger wholes. The opportunity to travel, meet, and find difference and likeness, is a precondition of analysis. It is of the first importance that oppressed groups should have both opportunities and reasons that are clear to them for doing such things.

The last presentation that should be noted here, under-represented again because it was not supported by a paper, was a session conducted by Ruud van der Veen and Emma Maldonado, in which they led us to think about the role of the arts in adult education. This is obviously worth noting since it provides the cue for the theme of the 1987 Conference. Here is an account of the session by Jean Barr - also working from memory and notes only:

"The Session began with Ruud and Emma inviting our small group, seated in a circle, to choose a record to help us to relax. We choose the Four Seasons; it was an immense pleasure, after several days of uninterrupted talk, to let the music wash over us.

Ruud and Emma talked about their work, Ruud as a university lecturer Emma as a literacy tutor in Chile. They were united by the belief that cognitive, literary, discursive concerns should not dominate adult education practice but should be combined with more creative, expressive activities involving music, drama and painting. In literacy work itself this is crucial in encouraging people to learn and it is part of the process of treating people as whole persons who live in a social world and have emotional and expression needs as well as intellectual ones.

The session developed into a sharing of experiences and the disclosure of some deeply held convictions about the barrenness of some educational work. It ended with the closing notes of 'Autumn'."

4. 'This sense of liberation from usual pressures and responsibilities, however, did not mean that the women simply wanted "free time". There was a strong feeling that having made all this effort to get away, the time should be used purposefully.'

(Lesirge and Mace)

A research paper that was greeted as clearly useful to field workers was Ruth Nickse's 'A tale of three cities: a comparative look at adult literacy programmes in Stockholm, London and Boston.' This too is reproduced below, in the version presented to the conference (a longer report exists). It is a careful and sensitive comparison of educational work in three different metropolitan cities, three administrative structures, teacher employment systems, definitions of aims, patterns of student attendance, systems of monitoring and accountability. If we can make use of a comparison across these diverse factors it is because of the researcher's use of a clear structure and her refusal to let it overpower the specifics of any one city or situation. It takes a considerable degree of awareness to recommend what one such programme could learn from another, and for these recommendations to be acceptable and convincing.

I write this as a reader of the paper now; as a group of listeners to this presentation, we chose, as listeners will, to go off in directions of our own, none of them against the content or spirit of the paper, yet coming from outside its terms of reference. One intervention, from Alice Soto who had worked with recent arrivals in Sweden from Latin America, was a forceful reminder of the loss and silencing experienced by people who have been driven from their country, their language and their sphere of action. Another was a challenge to the proposition that matching programme content to students' expressed goals would improve programme retention rates. "Where do students' goals themselves come from?", we asked, "and which of them can we hear?"
Students and providers may share an acculturation to the uses of literacy that may be over-optimistic or misleading about what literacy can deliver (work, for example), or that may stem from an uncritical view of the social order that sees educational inequality as a minor remediable malfunctioning rather than as a symptom of fundamental division and oppression. We need a research process like the one we saw at work in Chile to pool and clarify the concepts adults have of learning and literacy.

What, in this field of literacy and self-articulation, examined as it was mainly in Northern metropolitan contexts, were the kinds of knowledge among which we are moving? Bonnie Orr's paper, "The dilemma of the political and social disparity between the literacy providers and the target population," surveyed some of what is available to us, with its references to the social and political agendas of literacy teaching in industrial societies, studies of literacy demands in the labour market, debates between skill building and approaches that emphasise a cultural context, learning style theory and ethnographic work on literacy in working class communities - and that's not all. Her "Proposal to revamp literacy education" is reproduced below. We have here a classic example of the difficulty of making knowledge useful: the further we enter into an adult learning situation naturalistically, tracking and displaying its inter-connectedness with social and political life as well as with learning process and the particular specialists and structures of the pre-consisted social agencies with which the learning adult has to deal, the wider the net spreads. The wider it spreads, the greater the range of specialisms we encounter, and the more dilettante we feel in trying to keep critical purchase on them. At the same time, this specialism is an institutionalized process sustained by a professional elite, and we have the right to insist on, demonstrate and facilitate other sources of knowledge, and to resist the criticism that these sources constitute only raw and untheorized material. If different people were resourced as academic researchers are, if there were different processes for setting research agendas, our definitions of what is high and low knowledge would change.

An International League for Social Commitment in Adult Education that attempts to unite people across the academic/fieldwork boundary as well as across the vastly more opaque boundary between Northern and Southern economic and social realities should, perhaps, prioritize in two ways. It should not only open itself to the presentation of knowledges from elsewhere (News from Nowhere?), but should so structure its conferences as to recommend these contributions to the spokespersons of the academies, asking them this time to be listeners. It should make it possible for its academic presentations to be submitted to the critical irritant of the listener who wants to know what to do next.

WRITING AND EMPOWERMENT: women in residence

BY RUTH LESIRGE AND JANE MACE (UK).

We will illustrate our subject through a case study of a 4-day residential course for women, held in July 1985, which we initiated and co-tutored, in conjunction with the principal of a women's residential college. We shall aim to focus on the issues of oppression and liberation experienced by women, and the ways in which those found expression during this particular course.

25 women were students on the course (age range: 20-70; more than half the women there were black). Additionally, there were 4 tutors in residence, 1 visiting tutor, and a visiting theatre group. How did the students hear about the course? how did they free themselves from the demands of children, husbands, lovers, paid employment? These two themes will form a central concern of our discussion. They also formed the basis of some of the exploration which we encouraged women to pursue through their writing.

Tutors preparing for 'Fresh Start' courses, residential or not, may have differing experience and expectations among themselves. The preparation they make to embark on designing a programme can expose tricky contradictions. (Is the course to teach the study of 'literature', or the making of writing? as a course for mature women students, is it to assume a syllabus teaching 'the great tradition' or to challenge the politics of gender?) We will discuss our approach to these questions by reference to the experience on this course.

It will be difficult to do justice to the increasing sense of freedom and concentrated effort that was evident among this group of women as the week wore on. What we shall try to do is to identify critical points during the course which illustrate how students moved from positions of doubt to expressions of strength through collective discussion and the struggle of writing. At the end of the course students completed an evaluation. Drawing on these, we will raise general questions about evaluative methods in adult education.

TWO PIECES OF WRITING FROM THE COURSE

THE AIR AND THE EARTH

Sitting there in the common room, unconsciously I turned my face to the window. There I saw this beautiful big tree. The wind was blowing, the leaves started gentle movement at first, as the wind became stronger, the leave moved more violently.

At the same time, the weather changed as it was going to rain. At that moment, something strange happened. My body was in Hillcroft College, while my mind was in Nigeria. It appeared as if I was at home in Nigeria waiting for the rain to come and watching the trees dancing to the tune of the wind.

When the wind comes from the South the trees move to the North, and when the wind comes from the North, the leaves move to the South.

I was sitting there as if I was in a trance, my mind going to and fro - from England to Nigeria and back again to this wonderful feeling of the countryside: the wind blowing the big trees and the birds singing. No noise from the children, from lorries, cars, trains or the neighbours.

I was in this brief romantic and peaceful feeling when Ruth interrupted and asked what I was thinking about. It was difficult to tell her what I was thinking about, because it was difficult to express my feelings at that moment.

What I could say then and even now is that - it was wonderful feelings.

Maria Etuk

EARTHWORMS

Digging into our minds
turning it over
excavating
    ridding the dry dead leaves
    and rubbish
Planting the seeds of ideas
pulling out old roots
preparing the soil
putting in compost
    running the soil through our fingers
    fertility
We are worms
wriggling in our confinement
dodging the blackbird
mulching
and airing
the soil.

Colleen, Esther, Jan,
Norma, Carolyn, Sharon,
June, Jane, Ruth

STUDENT EVALUATIONS: SOME NOTES

21 evaluation questionnaires were completed on the last day of the course.

Of the 21 women completing
    15 were aged 25-40
    4 were aged 40-60 and
    2 were aged 60+

Between them the women had a total of 34 children, of whom
    7 were aged five and under
11 were aged 5-11
    9 were aged 12-20
    7 were over 20

So, not counting the tutors, certainly we can assume that arrangements had to be made for something like 25 children for whom this group had primary responsibility in order for them to get 'release' to come on the course.

6 of the group were black.
7 of the group had paid employment; of these
    3 were in full-time jobs (Childminder, nursing, showroom assistant)
    4 in part-time work (receptionist, cleaner, community work, women's centre worker)

It's worth noting, on impression a frequent reference, both positive and negative, to the freedom which this residential course offered a group of women used to being responsible for the care and welfare of family and household, quite apart from jobs.

To the question, 'what was different about being in residence rather than studying part-time or full-time with your usual responsibilities?' the almost universal answer was a cry of relief:

'No restrictions'

'No worry of shopping or rushing to get children from school or cooking or housework. . .'

'No outside pressures',

and, put more affirmatively,

'Having the continuity and just being able to carry on, not having interruptions. It brings us all closer together.'

'I felt relaxed here very much. . .'

'I became in touch with myself, because there were not any responsibilities to pull me away and distract me.'

This sense of liberation from usual pressures and responsibilities however did not mean that the women simply wanted 'free time'. There was a strong feeling, that having made all this effort to get away, the time should be used purposefully; perhaps the possibility that, in some sense, this could be seen as a 'holiday' felt like a naughty pleasure difficult to justify to herself, let alone to her possibly less than delighted household on her return. Whatever the reason, a significant number of the evaluations, to the question 'What did you like least?' commented on a sense of having **too much** free time (the exact words of one reply). Others said they didn't like

'the uncertainty of the timetable'

'lack of activities when the lessons finished'

'the breaks . . . too long, as breaks, but not long enough to go away and do anything'.

One woman, who had replied to the earlier question ('what was different about being in residence. . .?')

'Having the time to devote to study without the interruption of domestic responsibilities'

in reply to the last space on the questionnaire, inviting any 'further comment' that she would like:

'Tighter scheduling, and groups to stay the same, so that no-one misses anything. I feel I missed a few things from groups changing'

Another woman felt a more acute sense of missing things as a result of the time being, it seemed, inadequately structured:

'I seemed to have many times when I was uncertain what I should be doing, wandering aimlessly. If I had known when the free time was, I could have used the time more purposefully.'

The distinction between timetabled events and untimetabled 'free time' was evidently something, in the course planning, we as tutors had not fully thought out. Offering a 'lecture' which begins and ends at a certain time means that there may be a very clear sense of 'free' and 'unfree' time; working out in the garden with a video camera in a group on a project may mean the session overruns, with the interest of the group. Our own differences as tutors in preparing sessions may have been a cause for students confusion the 'writers' workshop with which we were concerned at two points in the week overflowed into the garden and blurred, possibly in a muddling way, the line between 'work' and 'play'. The woman who commented that there was a 'lack of activities when the lessons had finished' was commenting on the adjustment she was having to make between being an autonomous mature agent, responsible for meeting her own and other people's deadlines in the rest of her life, and entering this somewhat odd world of a 'course' which was in residence. ('No need to run for the bus at the end of the lesson'; no need to get to the shops before they close; no need to get to the school in time to pick up the kids).

A LEGAL LITERACY PROJECT

DR. LORRAINE MARX-SINGER (U.S.A.)

Equal justice has always been a cornerstone of American ideology, equality before the law, a touted philosophy. But those who have worked to implement this ideal know that reality speaks another language and tells another story. If you are poor, the law often appears as a barrier to your rights, an impediment to your survival. If you are the recipient of a government benefit, your rights to these benefits are constantly challenged in a deluge of exasperating bureaucratic papers that demand ongoing details of your private life. If you are poor, chances are you will be a tenant in a building that is not receiving proper service and yet be forced to submit to regular rent increases, or face eviction. You will be more subject to consumer fraud, and if you are arrested, you will have more of a chance of going to jail.

A deluge of exasperating bureaucratic papers.

Where can a poor person go today in the USA to learn about the law and ways of securing his or her rights? At the present time, not much is being done, fewer and fewer community agencies are offering this kind of service. Government-funded Legal Services Programs that began in the sixties to represent the indigent in civil cases have been cut to the bone and compelled to operate on a crisis basis, with no time left for educating the community. Except for a community agency left here and there, it seems to be that this mantle must be taken up by adult educators.

Those of us who are involved in what is called Adult Basic Education (ABE) in the US (we teach basic academic skills, English as a Second Language, and High School Equivalency preparation) are acutely aware of the legal problems that besiege our students: Welfare termination threats, spouse abuse, deportation, unscrupulous sales practices, unheated, unsafe apartments.

The Legal Literacy Project is designed for the ABE student in New York City. It has, as its over-all objective, the legal competency of the ABE student. This means the ability to know the law, apply the law, and to assert one's rights when necessary. This goal can be effectively reached only through the simultaneous development of the basic skills of reading, writing, listening, speaking, and critical thinking.

The results of a Student Legal Needs Survey presented us with guidelines for the project. Students checked "Housing," "Consumer" and "Family Law" and "How to Make Small Claims Court Work for you." as "Very Important."

We decided to begin with Small Claims Court. This court, established at the turn of the century in New York City, and often referred to as "The People's Court," gives citizens the opportunity to sue individuals or businesses that have wronged them without the aid of a lawyer. Concepts are easy to understand, procedures simple to follow. It costs less than $5.00 to file a claim.

A pilot project was initiated in the Spring of 1985. Material was developed on approximately a fifth grade level that gave the essential information on Small Claims Court and taught procedures and strategies for establishing a legal case (gathering evidence, locating witnesses, questioning a defendant, collecting on a judgment). The lessons also focused on basic academic skills, through graded exercises that were integrated with the legal material and were designed to increase reading comprehension and vocabulary, improve expository writing, facilitate speaking in public, and stimulate cognition.

This material was field-tested in three classes, and suggestions from teachers and students were incorporated into the revisions. Eventually, multi-level instructional units were developed. These consisted of a Teacher's Guide and a separate Student's Guide for each of the ABE Program's four levels: Literacy, Basic Education, English as a Second Language, and High School Equivalency. A special videotape, designed to accompany this material was developed with Joan Gimmo at our Video Centre. All of this material was distributed at a demonstration and dissemination workshop held for our support staff. Each Region (there are 22) received copies of the 4 Student and Teacher Guidebooks, plus a videotape. One member of the support staff from each Region took on the responsibility of locating teachers who would be willing and eager to implement the project.

At this date, so far, 25 teachers have completed the 6 week project, and 20 additional teachers have agreed to teach about Small Claims Court in the Fall.

A special feature of this project has been its involvement, from the onset, with attorneys who serve as arbitrators in local Small Claims Courts. Seventy-five lawyers, who volunteer their services in these courts, have agreed to visit our classes and preside over mock Small Claims Court hearings prepared by the students. These mock hearings have been developed through an extensive emphasis, throughout the project, on role playing. Whenever possible, teachers arranged class visits to Small Claims Courts, where students took notes diligently on all of the cases heard and were given the opportunity to discuss them with the arbitrators.

There is ongoing evaluation. Recently, one of the teachers, when asked to comment on a lawyer's visit to her class, remarked:

> "This was the most important and valuable part of the classroom activities. It gave my students a chance to better understand American life and procedures."

Another, asked to respond to the value of the trip to Small Claims Court stated:

> "For those who were able to attend, the trip was a real high point. It solidified what everybody kind of knew already. We saw with our own eyes how it really works. The people who went felt ready to take on the court if they had to.

Hopefully, a large portion of students who participated in this project developed the skills necessary to utilize this court. However, they also learned about its pitfalls - overcrowded conditions, the delaying tactics of lawyers for defendants, judges and arbitrators who often rule poorly, and the difficulties a winning claimant often faces collecting on a judgment. Although legislation has been passed in New York State to facilitate collection procedures, the general public is not aware of this because no money has been allocated for this purpose. Class discussions on ways to inform the public about better collection practices also led, in several cases, to suggestions for stronger laws that would make the courts more responsible to the public by assuming a more active role in the collection process.

The Student Legal Needs Survey led us to the second phase of our Legal Literacy Project: Family Law. In New York State laws regulating families are a complex maze of statues that are constantly changing. Perhaps no other area of the law affects our students as deeply. A large percent are women who are single parents. Yet, because of severe budget cuts in Legal Services offices, there is little or no attorney representation available for poor people in the critical areas of separation, divorce, child support, custody, foster care and spouse abuse.

Violence Against Women: A Handbook for the Adult Basic Education Student, was completed in April, after numerous consultations with Rioghan Kirchner from the Family Law Unit at South Brooklyn Services, Victim's Services and formerly battered women.

The first page of the Handbook spells out 8 objectives:

WHEN YOU COMPLETE THIS UNIT YOU WILL BE ABLE TO:

1. Understand and discuss why women are battered.
2. Know how to use 911, the special Police Emergency Number.
3. Know the locations and phone numbers of the Family and Criminal Courts in each of the boroughs.
4. Understand and use many of the legal words that appear on legal forms and are used in these courts.
5. Know how to obtain an Order of Protection in Family and Criminal Court.
6. Understand the difference between Family Court and Criminal Court and when to use each.
7. Identify the main resources available to battered women in New York City.
8. Give all of this information to women who are or may be battered so they will be better able to reach a decision about what to do to stop the violence.

The Handbook has been written on approximately a sixth grade level. It is currently being field-tested in four classes and will be revised and ready for larger dissemination by September, 1986.

In New York State it is estimated that over 800,000 women fail to receive the child support they are entitled to. Last year, a major Child Support Bill was approved by the New York State Legislature. I am working with Judith Reichler, director of the N.Y. State Child Support Commission to develop a Child Support Manual for ABE students incorporating the new law and outlining new procedures that make child support easier to obtain.

Thousands of poor people in the City want to get divorced, but cannot afford the legal fees. Judith Lacoff, an attorney at MFY Legal Services received a special grant from a law school to open up a legal clinic where those who qualify are taught how to obtain their own divorces "pro se" (without an attorney). In many cases all court fees can be waived. Later this month, Ms. Lacoff is giving a training session for ABE counselors that is designed to familiarize them with the new Divorce Law and to train them to identify students who have the skills and the determination needed to take advantage of her Pro Se Divorce Clinic.

Eventually, Family Law will consist of five units. Student Handbooks and Teacher's Guides will be completed on: Living Together; Parenting; Family Violence (Battered Women will be available this Fall); Breaking up; and Growing Older. These modules will be fieldtested by teachers who volunteer for the project. Their feedback and suggestions will then be included in revised editions.

I am also in the process of developing a manual for students on Landlord-Tenant Law. The current housing crisis in New York City means that thousands of our students live in sub-standard conditions and are helpless victims of unscrupulous landlords. The manual, written on a sixth grade level, will familiarise students with New York State Housing Law, give step-by-step instructions on how to file a tenant action, how to form a tenants' association, and how to withhold rent legally. It will also include updated lists on when and where to obtain legal assistance or advocacy on housing matters. The Landlord-Tenant Project will move Legal Literacy from a model stressing individual rights and self-advocacy to one that emphasizes the possibility of social change through community action and empowerment.

Although my project has met with great enthusiasm from teachers, support staff, and students, I will probably have to wage a battle for its continuation. At the moment, there is extreme pressure from the State to devote all of the curriculum to job-related skills and career education. It's not that everyone isn't in favor of equal justice. It's just that getting students off welfare and into gainful employment is the priority. However, I'm determined to keep Legal Literacy alive in New York City.

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A TALE OF THREE CITIES: A COMPARATIVE LOOK AT ADULT LITERACY PROGRAMS IN STOCKHOLM, LONDON, AND BOSTON

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[The present document is an edited version of sections 5 & 6 of a larger report]

DISCUSSION

> "Unless there is the intention to open more than the printed page to literacy learners, the skills (they learn) are a route to a dead end."
>
> (Carmen St. John Hunter, in Miller, 1986)

This comparative study is an effort to identify common issues and concerns, strengths and weaknesses of adult literacy programs in three different countries within the framework of a recently completed study (Lerche, 1985) which identifies effective adult literacy practices in a large sample of programs in the USA. It thus adds to our information and understanding of literacy work internationally. It differs from work done by UNESCO for example (UNESCO, 1983) because it studies, not third world adult literacy efforts, but those in three world-class cities in three western countries each with a history of compulsory schooling. The phenomenon of the extent of adult illiteracy in these countries has only been slowly recognized, except in England where a national awareness campaign developed into a ten year effort to improve adult literacy; an effort which has no visible end in sight.

Each of the study cities, Stockholm, London, and Boston, is a capital city and an educational and financial center. Each has a proportion of native-born adults who are unable to speak or read the language of the country and are in need of literacy services. Additionally, each has a population of "guest workers" and others unfamiliar with the predominant culture and language due to a recent and continuing influx of political refugees, displaced persons, and immigrants, who have been drawn to the countries seeking new opportunities and a fresh start. Each has a municipal adult basic education or literacy program, and is delivering basic skills instruction to adults.

Within the framework of similarities, then, the investigation asks, are program characteristics similar? For example, are the administrative structures, program goals, instructional content, methods of instruction, staff hiring and training practices, recruitment and retention of students, and student and program evaluation similar or different? Are the adults served similar demographically, and in their level of reading skills, professed goals, and rate of achievement? Are there similar issues and concerns or are programs so dissimilar that a casual visitor, perhaps a literacy student, an Adult Basic Education teacher or a program administrator would feel 'at home' or oddly out-of-place?

The investigator, through a variety of methods (interviews with ABE teachers, administrators, students, classroom site observations; and reading background reports) gathered data in an effort to see if policies and practices known to be effective in the USA might be applicable to, or the same as, practices and policies in Stockholm, Sweden and in London, England.

The following discussion interprets the data collected in the study. It also makes some recommendations of a very practical nature, and describes some excellent practices in each city that might well transport across national boundaries and strengthen each adult literacy program.

CONTEXT

The nature of the need for adult literacy programs

Stockholm, London, and Boston are a traveller's dream: these are exciting and beautiful cities, with distinctive personalities. And they are alike in several ways mentioned previously: capital cities, leaders in their country's culture and in the history of the western world, proud of their names in the history books, and of their roles in the lives of their citizens.

From the point of view of an adult educator what they also share is the impact of recent immigration which is making great demands on each city's services in areas of housing, education, employment and in the social and cultural fabric of the city, all factors which contribute to or impact on, the design and delivery of effective adult literacy programs.

There are additional factors which are common to all. Not surprisingly, each program is driven in some way by the employment needs and the labor market of the city which it is located. In each city the poorly skilled are left out of the labor market or must be content with no employment, or low-level or underemployment. This is true whether the economy of the particular city is booming, as in Boston, or in trouble, as in Stockholm and in London. In Boston, the justification for ABE is to improve the literacy skills to enable students to compete for jobs in areas where there is a need, namely high technology. In Stockholm, there is a need to improve literacy skills among immigrant populations because lack of the Swedish language prevents job attainment and promotion; in London, with its high level of unemployment, those without skills have no chance for a job unless their skills improve.

The nature of the populations served

Each city estimates that thousands of adults are in need of literacy services, whether adult basic skills or second language instruction. The nature of the populations served by ABE is similar in that they are mostly the poor, the unemployed, the poorly educated, the marginal citizen, the voiceless and the left out in each city. Program staffs at the sites have shared worries about the populations they serve with so much care and dedication; in Stockholm, London and Boston there is concern about preparing the adults learners to fit into the city's labor pool needs, to help them integrate better into the predominent society, or to learn the skills necessary to change that society. Each program operates under official or unofficial mandates to teach worthwhile skills to enable undereducated adults to better their lot.

Nature of the programs' limitations

Yet all of the staffs, without exception, are not so naive to think that learning how to read is the simple educational solution to what is essentially a complicated and severe social problem in each city. Irrespective of the particular form of local and national government under which programs operate, the staffs live with the fact that they are working in a marginal area of education. Each is aware and complains about limited financial and human resources, of "burn-out", and of despair. And at each site there are exciting and excited staff, loving its work, willing to put in long unpaid hours, working under some rather appalling physical conditions, sometimes with no materials or the most meagre, patiently teaching adults to read. The author is often touched and overwhelmed by the dedication and concern of those who make the committment to this job.

Nature of the programs

Each of the programs visited considers that they have limited financial and human resources, and of course, this is true. The specific situations are relative, however, and in comparing the three cities, it seems clear that Stockholm has the biggest need for more, or at least some different resources.

Its needs are outlined in the practice profile and in the section on issues and concerns. Each of the programs operates under a mandate to provide services, but there is a difference in focus and each operates in a different climate of support. In Stockholm, the literacy program is mandated by the national government, and is embedded locally in the municipal public schools which operate the program on the local level. ABE takes a secondary role in this larger framework, because of the current proportionally low number of ABE students in the program in Stockholm. Yet the number of lessons generated in ABE are almost a quarter of all lessons given in adult education in the city. In economic terms, ABE is receiving its share of resources, yet it is clear that these need to better fit the current program focus, which is almost entirely the teaching of Swedish-as-a-Second Language. In terms of the political support and climate for ABE, it seems a marginal program, of vital importance to many of those who teach in it, but of secondary importance in political and social policy. Would its status be the same if the predominent participants were Swedes instead of immigrants?

In London, ABE is not legislated, but a program of choice for the Inner London Education Authority (ILEA). The adult education efforts of which the Clapham-Battersea Adult Education Institute (CBAEI) is a part is embedded in the general educational offerings of the city of London, and is dependent on the city for its financial support. It enjoys strong political support also and its work is recognized and valued in the community. The ILEA provides not only adequate material resources (as compared to Stockholm) but also a climate of psychological support for literacy work that is missing at present in Stockholm.

The Adult Literacy Initiative (ALI) in Boston is a new one compared to its counterparts. It is neither mandated by the state or the city which supports it, but is rather unique creation formed by cooperation between city agencies, and is not a program of the municipal educational system. Thus, it is free from school bureaucracy, and answers to a different set of constraints and administrative edicts, namely, literacy in the service of employment. This is not necessarily a handicap, and may even be an asset; it is a different organizing structure than that of Stockholm and London, perhaps more like the jobs training efforts in both these cities.

In terms of political support and the climate within which it operates, ALI is breaking new ground. It has steadily increased its acceptance within its main administrative network, and is beginning to entrench itself as a reliable part of the city's adult basic education offerings. Its relationships to the municipal adult basic education program run by the Boston Public School (BPS) Department is unclear, although through its external diploma program, it enjoys BPS support. The staff development programs run by the Adult Resource Institute provide a much-needed assist to adult basic education teachers and is a definite asset to the improvement in the quality of literacy services in the city.

[The next section compares the three programs on eight program components identified in the U.S.A. National Adult Literacy Project (NALP) study.]

COMPONENT A: RECRUITMENT

Stockholm, London and Boston all recruit in a similar fashion, using a variety of print and media methods to attract students, and with more or less success; each comments that recruitments is a year round activity; and each has trouble reaching a desired segment of the population.

There are factors that impact on recruitment in this comparative study, which are not mentioned prominently in the NALP report. Among these are the age of the program, and the perceptions about them held by others (their "image") in their cities.These factors relate to recruitment effectiveness, regardless of current programs' foci.

London's CBAEI is the oldest of the programs and has been in operation since the mid 1930's; Stockholm's program has been in effect since 1978, and Boston's ALI is the newest, in operation in its present form only since 1983. Since word-of mouth is the most reliable but is the slowest form of recruitment, age is a program asset. It gives programs time to build trust, and to entrench themselves in the community, and London's program has an edge here.

Program "image" also affects recruitment, and the development of a constituency of support from the community and students is an important by-product. In Stockholm, the ABE program is perceived by Swedes who may themselves be in need of literacy services, as a program for immigrants, and this perception makes their recruitment a problem. In London, the prevailing image of ABE is "the place where all you do is write". Admittedly, this is a large component of the program agenda, but it is not solely the content offering or goal. In Boston, the programs' expressed goals are primarily job attainment and this focus shapes the community perception of ALI's intent. What is important here is the accuracy of the image, and whether or not it affects program recruitment and students' expectations. It is evident that each of the programs studied wishes to improve its recruitment, and to broaden and extend its services to the population.

In Stockholm, those in need of recruitment are Swedes in need of Swedeish literacy; in London, it is that segment of the population with the weakest academic skills; in Boston, where there are long waiting lists, it's not better recruitment that is needed, but more programs in general, particularly for the 0-4 grade level adult. The general questions here seem to be how can programs reach their recruitment goals, whatever they may be? Answers are incomplete and probably obvious to all programs, but might include changing their recruitment approach (for London), changing their image (for Stockholm), and enlarging their service (for Boston).

COMPONENT B: ORIENTATION

Each program studied has some form of student orientation, and considers it important. Yet they differ a bit in their effectiveness and their satisfaction with this component. In Stockholm, the intent is to provide very individual services to each student, yet the rolling admissions policy seems to mitigate against this being done as carefully as staff would wish, and the lack of enough home language speakers and interpreters also is a barrier. These facts are well recognised by the staff, but until this aspect of service is improved, orientation will continue to be troublesome.

In London, at the CBAEI, orientation is done by teachers at special times set aside for students before and during registration. While no-one expressed that this method is unsatisfactory, the numbers of staff to do this are small, and it taxes them in time even if they are paid for this over and above their paid instructional time. In Boston, the funder considers orientation an important element in the delivery of service; beyond stating this fact and expressing that it be well done, programs have freedom to design this as best fits their staff and their program designs.

Each of the programs tries hard to design the orientation phase to calm adult students fear of failure and tries to convey a message of caring and valuing of the student. In this focus, the programs studied here are no different from those in the NALP study.

COMPONENT C: COUNSELING

There is agreement among programs that counseling is important in giving sound instructional services to adults. Again, practice varies according to resources and committment to this aspect of program delivery. For example, Stockholm is aware that its counseling services are far short of ideal and, in fact, are completely inadequate. Not only are there too few counsellors, they are not trained to counsel adults, cannot speak any language except Swedish, and are completely overwhelmed with current workloads. An informant mentioned that the ABE teachers themselves needed and seek counseling because of the stress of their jobs and the effort involved in delivering services and meeting expectations with meager resources.

In London, counseling is part of the teacher's daily responsibility. There was some concern voiced about teachers doing this well considering their other responsibilities, and an ALBSU report lists counseling as a major area for improvement in all literacy programs.

The ALI programs in Boston are required "to make counseling available for their students aside from classroom instruction." In fact, program data seems to note a variety of types of counseling available, a range more fulsome than that asked by the funder. For the funder, the primary focus of couseling is vocational (career exploration, assessment and goals definition). While job placement is optional, "all counselors are expected to work closely with the Boston Job Exchange, job developers, and JSC Neighborhood case managers."

Acknowledgement of the need for counseling support for students to be successful in achieving their personal, vocational and academic goals is common to literacy programs in the NALP study. It is clear that staff counterparts in Stockholm, London and Boston are in essential agreement with its importance, but are more or less able to provide these services in the manner they would wish due mostly to economic considerations.

COMPONENT D: DIAGNOSTIC TESTING/ASSESSMENT

Each program has some form of diagnosis and assessment step as part of its over all program design and each recognises its importance, but there is variation both in its emphasis and how it is managed. Principally, the chief difference is not program specific, but societally and educationally specific, and related to institutionalized attitudes about tests and testing in general. Sweden allows no standardized testing in schools, and the use of formal tests in England is much less accepted than in the USA. There are historical as well as philosophical reasons for this difference which are beyond the scope of this paper; practices differ in ABE as a result of this wider framework.

Boston uses standardized tests; Stockholm and London use informal types of diagnosis and assessment; but the intent of all programs is the same. That is, to place the student in the correct instructional phase of the programs where success is best ensured, and to evaluate the effects of instruction when the student is nearing of has attained his or her goals.

Both the Stockholm and London staffs mention that their informal methods are perhaps non-threatening and student-centered in their administration, but "do not tell them much about student progress." For the London CBAE, assessment is when the students "move on", indicating that the students decide when they feel confident to pass along into next steps. This informality would not satisfy the more rigorous requirements of the Boston programs, which are held to specific performance standards and must document evidence of student progress on a monthly basis.

In general, American ABE programs studied use tests but administrators and staff alike express ambivalence about many of the tests they currently administer (Lerche, 1985). This particular program component then differs not so much in intent, but more in practice in Stockholm and London than in Boston.

COMPONENT E: INSTRUCTIONAL METHODS

Each program is an adult literacy or basic skills program, but within that most general framework certainly there are diffences in program goals, both formal and informal. For the investigator, the formal though not written goals are: Stockholm-integration into Swedish culture; London-a humanistic relationship of teacher and students and empowerment of students; Boston-program accountability and ultimately, jobs for students.

Within the context of instructional goals, however, there may be fewer differences between programs. Each teaches reading and writing, grammar and spelling, and elementary arithmetic. Each has students with mixed abilities grouped together for instruction. How they structure the instructional experience is also similar, since each is essentially a classroom-based program. Significant differences occur in several areas: in teacher-student ratio; in philosophies about and techniques of instruction; in emphasis on curriculum content; and in the kind of, and frequency, that records are kept.

The teacher-student ratio is less an artifact of what is desirable, and more one of economics. London's ratio is the lowest, with 1 to 8 a target. In fact, with a teacher and several volunteers and aides providing services to as few as eight students at a time, the usual ratios are even lower. This is deliberate, and a goal for CBAEI, one that other programs might envy.

Boston's ratio is 1 teacher to 12 students, and volunteers in classrooms may reduce that number in some instances. Stockholm's ratio is currently 1 to 9; but this is not augmented by volunteers, since they are not used at all. Stockholm's teachers, then, cope with the largest classes.

Because a competency-based management system is mandated in Boston, an integrated approach to diagnosis, instruction, and assessment is presumed by the funder, and deliberate efforts are made to coordinate aspects of the educational phases for each student, and for the program as a whole. Just how effectively this works in the classroom is part of the investigator's interest in visiting sites in May; certainly the programs' literature makes such coordination a strong focus.

And what of Stockholm and London? Stockholm's staff have no particular plan for instruction, and many decry its absence. Especially since teachers are both untrained in ABE and in teaching Swedish-as-a-Second Language which is their primary focus, many teachers are bewildered about where to begin and what to teach. Thus, teaching is a very idiosyncratic activity, with few teachers agreeing on classroom procedures or sharing successful techniques. Many teachers remarked that they felt at a loss to know how best to approach planning and implementing instruction. What was observed in classrooms is a lot of individualized attention, with students seated doing worksheets with staff nearby to help explain and guide efforts. Language barriers prevent a lot of discussion.

In London, the focus is on writing as the critical element in students' progress. It is considered to constitute the foundation of other skills and is directly connected to the improvement of literacy through the efforts of writing and reading of one's and others' work. This focus directs much of classroom time, and shapes instructional techniques as well. After years of experimenting with one-on-one literacy tutoring which was the heart of instruction in the beginning years of the national adult literacy campaign, instruction is now organized in small groups, with the students' social contact considered an absolutely critical element in the support of academic learning.

But the author's classroom observation revealed that pre-planned individual work is a large part of classroom activity, and that, in addition, much emphasis is put on discussion, which is carefully structured by the classroom teacher. (The author could not fail to note the similarity in techniques that she had seen in primary schools in Oxfordshire in the early 1970's used to promote language in the open classroom movement.)

(Since classroom site visits are planned for May, 1986, the organization of instruction at the local sites in Boston is not personally verified at this reporting. The data will be added, however.)

COMPONENT F: INSTRUCTIONAL MATERIALS

The materials in use in classrooms in the Stockholm and London ABE sites vary quite dramatically. Although each professes to need more, the need in Stockholm is extreme, primarily because there is little available to help teachers do their task, which is to teach Swedish to immigrants. The dearth of materials is a barrier to good teaching, and hinders the students in making progress. According to an informant the lack of materials is due to the fact that the demand, although very real and urgent from the teachers' viewpoint, is small according to the publishers of materials, and therefore not viable commercially. This leaves the teachers two choices: make their own materials for teaching Swedish-as-a-Second language or use childrens' materials. Unfortunately, many teachers are unaware of the potentially demeaning aspect of using children's materials with adult students, and others use them knowingly, out of desperation. Regardless of how serious about their work and effective the teachers are, the lack of materials with which to teach is a serious impediment.

In London, the lack of adequate materials has been a problem in the past. Now it is not so much the lack of materials, for the sites seem well provisioned or at least can hunt up materials somewhere in the city, but the need to increase the amount available and the variety. Due to the considerable emphasis on student writing, the store of useful, attractive, and inherently interesting material has grown, as a result of a focus, not only on the production of writing as a step towards increased self-esteem and literacy, but also as a result of encouraging the student-as-publisher.

The CBAE has the facilities for writing development projects, which help ABE students get into print. Equipment such as an electronic typewriter, stencils, headliners, electric staples, and duplicating machines which can handle photo duplication are available for students to use in producing soft cover books. Students with a particular bent for illustration help in producing attractive, interesting and easy-to-read materials. Of particular delight to the author is an Afro-Carribean cookbook, a group project, full of humour and wonderful family recipes.

There are many such books available. One author, a man in his 70's, proudly announced that his book about childhood in England had sold over 300 copies! Students are accustomed to reading work produced by their peers, and view being published as a logical extension of their writing. Stockholm's and Boston's programs might be encouraged to try what appears to a very successful approach to teaching literacy and at the same time, filling the need for appropriate materials.

COMPONENT G: FOLLOW-UP

This section is neccesarily brief, because, although each program thinks this an important activity, none really does it. Reasons given are the same as those given in the NALP study: too few staff, too little time, too difficult to organize and carry out in any coherent way. As well, there is a feeling that students might be difficult to locate because of their mobility, and that they might be reluctant to participate. An unsaid, but perhaps additional factor, is that formal follow-ups might confront programs with their own failures to markedly change the lives of the majority of students, which might be construed as a programmatic, rather than more properly, a societal failure.

COMPONENT H: EVALUATION

Again, programs in this study feel that they are weak in the area of program evaluation, and each admits it could be improved. As in other aspects of this comparison, how well they do when compared to one another is relative. Stockholm has a strict termination policy related to its student stipends, so ABE program completion is counted in numbers of hours, rather than skill levels attained. It's a good measure of the number of lessons, but leaves some questions about program effectiveness. The feeling is, and corroborated by an informal survey (Modee, 1985), that the ABE program has very little impact. A more formal study might bring different results.

Boston has perhaps the tightest rein on its programs; accountability is seen to serve the adult students as well as the funders by mandating a clear management plan for helping students achieve their own goals. Frequent reporting on progress is collected monthly, and the results are automated and returned to sites for their validation. This approach is consistent with the goals of the program and with its program design. Yearly evaluations are made easier by the amount of data collected, even though programs may complain about the time it takes.

London CBAE program admits that evaluation is a weakness. Any plan for formal evaluation would have to account for a variety of affective and academic dimensions, one senses, to accurately portray program impact on students, from the staff's perspective. Charnley and Jones suggest the complexity of this task in their book on defining success in adult literacy programs. As has been noted, NALP projects studied have lots of real concerns about evaluation too, lack of time, training, and relevance, and other problems inherent in obtaining an accurate picture of program effectiveness are mentioned in that study.

RECOMMENDATIONS

It is clear that each of the programs in this study has elements of program design that are effective and that could be considered for adaption across national boundaries. The similarities between programs seem, on the whole, to outweigh the differences. For example, the nature of the populations served by these ABE or literacy programs are similar enough, the administrative structures similar enough, and the staffs concerned and dedicated enough, to consider adapting several of these suggestions, assuming the resources become available and that each can provide technical assistance to the other. If this becomes possible, what would each teach and learn from the others?

STOCKHOLM

1.) Staffs in Stockholm can teach their counterparts in London and Boston how to use the format of study circles as a means of staff development in adult basic education; they can recommend how to design and implement this most famous, successful, and one of the oldest forms of adult education for use in creating forums for discussion of adult basic education practices.

2.) Staffs in Stockholm could learn from Boston how to develop a more structured management system for the teaching of Swedish-as-a-Second Language, and from London, how to develop a writing program that would make ABE instruction more participatory and less dependent on workbooks and childrens' materials. At the same time they would learn how to produce materials that would help students record their own culture as they learn the language of their new country.

3.) Stockholm could learn from both London and Boston the importance of outreach workers.

4.) Stockholm could learn from both London and Boston how to develop a center for providing technical assistance to staffs of adult basic education programs such as that in London (ALBSU) and in Boston (ALRI).

5.) While the concept of volunteer workers is not appropriate in the context of Swedish society, Stockholm should recognize that volunteers, as used in both the London and Boston programs, can reduce the ratio of teachers to students and increase the amount of personal attention to learners that is so important to their program, yet so expensive without the use of volunteers.

6.) Stockholm might change its image and attract more Swedes to adult basic education if it were able to consider some form of literacy instruction for Swedes other than that now available. Perhaps some kind of informal, community-based program such as a drop-in center in a library or such site in downtown Stockholm would be more effective.

LONDON

1.) London might teach both Stockholm and Boston how to organize a strong writing program that would enhance the developing literacy skills and the emerging self-confidence of the learners in their programs, while adding to their store of appropriate materials.

2.) London might also teach both Stockholm and Boston about the do's and don'ts of a national adult literacy campaign, should either country begin to make such plans.

3.) London could teach Stockholm about the value of student support services that include childcare for the children of adults attending instruction.

4.) London might teach Stockholm an effective design for in-service that would fill their urgent need.

5.) London might learn from Boston that an organized set of learning objectives can also accommodate a humanistic approach to instruction and assessment.

BOSTON

1.) Boston could teach both Stockholm and London that an integrated approach to the design of an instructional management system is effective in organizing service delivery and is also humanistic in its approach.

2.) Boston could help Stockholm with the design of a technical resource center to provide library services and in-service technical assistance for teachers.

3.) Boston could learn from London, much about how to create student writing programs that might speed the development of both literacy and job skills.

CONCLUSIONS

Without the presence of the key informants from Stockholm, London and Boston to correct the author's understandings (or misunderstandings!), these recommendations for program improvement seem both feasible and attractive, if not terribly inspired. Yet, sometimes the obvious is not clear unless one has the opportunity to view each program on-site, as has been this investigator's privilege, and to admire and encourage the sharing of effective practices across national borders.

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A PROPOSAL TO REVAMP LITERACY EDUCATION

DR BONNIE ORR (U.S.A.)

This is a proposal to revamp literacy education. It is not a suggestion to abandon current programs, but to refocus the program on the hard-core illiterate and to serve the needs of the large numbers of group one and three adults who do not participate in literacy programs.

1. The first step is to revisualize the role of literacy education to those who are in control of funding. Literacy has to be removed from the "numbers game" where the enrollment figures justify the existence of the program.

Most current programs are funded based on the numbers of enrolled students and on the premise that literacy training is going to make the students job ready and take them off the unemployment rolls. This objective has not been realized and a new premise can be forwarded that literacy training can afford people the opportunity to lead more effective lives.

2. There is a need to remove the rationale to re-culturate the illiterate. The rationale for literacy can be the insertion of equality of communication, and interdependence of social relationships based on reading.

Present literacy programs meet the needs of those illiterate adults who are willing and able to separate themselves from their social networks for a variety of reasons. Program models must expand to embrace illiterates as individuals-in-networks.

(Fingeret 1983)

For many families and communities, the major benefits of reading and writing may not include such traditionally assigned rewards as social mobility, job preparation, intellectual creativity, critical reasoning and public information access. "Literacy has different meanings for members of different groups, with a variety of acquisition modes, functions and uses; these differences have yet to be taken into account by policymakers."

(Heath 1983)

Fingeret found that illiterate adults identify a risk connected to learning to read and write:

> "They may become alienated from the network members and subcultural conventions. . .
> "With few exceptions, the relationship between an illiterate adult and the social network is ignored. Illiterate adults know, however, that as they learn to read, all of their network relationships much shift. They will have less time available to respond to the needs of others, and their own needs will change. Previously secure niches in the social order become unstable."

3. The next step is to determine the need to read based on the materials that the student lives with. The curriculum materials must meet the social needs of a different culture and meet the basic survival needs more adequately. Phillips (1985) found that a key factor in program successes was congruity between students socio-economic cultural context, staff composition, materials and program goals.

4. A fourth step is to insist on non-school environments. Classes could be held in store fronts, public gathering places and community centres. A school environment was not effective the first time and holds unpleasant memories, smells and sounds; libraries are not part of the culture; and separate areas such as welfare offices and government agencies are isolated by their context and function. A person who is not confident about exposing a skill deficit is not a person who is going to leave a familiar environment to enter a foreign one.

Moreover, "teacherish" devices have to be eliminated ranging from people who look like teachers, to blackboards to filling in forms: each is a turn-off to a non-successful reader. Most literacy programs have been very successful at eliminating straight-row instruction, calling roll, and using bells.

5. The peer tutor corps should be the foundation of literacy training. Program orientation has to be developed. Fingeret has found that people who do not read select members of their support group as readers based on mutuality, confidence and dignity. The current literacy programs allow none of those features to be respected. It is time to begin a tutor recruitment program, not seeking middle class white volunteers with time to spare and who want to help the less fortunate, but volunteers who are already involved in the reading support system of non-readers.

Reder (1985) suggests acknowledging and utilizing the literacy networks that already exist. Informal resources exist which help adults improve their literacy skills and cope with the written materials which confront them in their daily lives. These informal resources take on many forms: most often they are one-to-one interactions between the person needing assistance with a literacy task and a helper, but they can also be small group interactions.

Not all reading support persons are totally fluent readers, but they have already the willingness to help a person with less skills than they.

There are important reasons for using peer instruction. Peer support is the most important element of retention and achievement in literacy programs according to Phillips (1985). The peer and the non-reader have the same orientation toward the purposes of reading and learning. Peer instruction is with familiar people.

In this way, literacy programs would be working with pre-existing social groups rather than attempting to create groups through artificial mechanisms of centralized classes.

The most important reason to use peer tutors is that illiterate adults often have friends and family members who are also illiterate. These connections create a great deal of peer pressure and a major reason for persons to drop out of organized classes offered in the traditional literacy programs. There is documentation especially by Fingeret that suggests that the illiterate drops out of a program before the existing social network of reader and non-reader is permanently shattered. These students have lower self confidence and are more motivationally dependent on social pressures and their social groups.

The recruitment of peer tutors could take place on the TV, in ads in publications read by marginally literate persons, in the newspapers with low readabilities. A column of reading, spelling and maths tips to help someone to read could be included in these publications with a notice that if you want more information to **continue** helping someone you know to read, that you can call or come by a neighborhood center.

Reading supporters could be trained by mail or informally they are no more likely to attend a formal "schoolish" instruction than the potential student is. Curriculum trainers with multi-cultural and social backgrounds must be employed to hold informal talks with the reading supporters. There must be an elimination of the teacher role in the tutor training process. The full-time advisor/counselor would maintain consistent quality with the peer tutors working in their informal, home-based environment.

6. The final step is to make the options available in the conventional literacy programs if a second stage of literacy is desired by either the peer tutor or the student.

Literacy program personnel praise the flexibility of their open-entry open-exit classes. Students are welcome to enter to drop out at any time. Open-ended options are designed to attract the student who is reluctant to make a commitment. But what has been created is a non-committed effort from both the standpoint of the student and the program and little tangible results are visible. Literacy training is the only feature of a non-reader's life in which he or she has unlimited options - yet this openness has not resulted in the programs being flooded with eager, regularly attending students. The current structure has resulted in a large enrolment of many students who stop by for a while, make limited progress and drop out.

The program structure must be reassessed. Class time has to be increased. Class once a week for two hours is a lifetime of learning and relearning the same material because the exposure is so short and reinforcement of learning so infrequent. Classes several times a week are more desirable, but a class organization with a strong time commitment is the strongest option. Saturday schools or every night for three hours would provide longer, more consistent instruction for the student.

Every weekday night for a month is a practical way to literacy. If a person makes a commitment to literacy training by making it the main priority of their free time for a short term, the results would be more satisfying for both the teacher as well as the student because measurable progress could be made which would reduce attrition. There is no reason for literacy classes to be held to the academic contraints and calendars of the conventional educational institutions to which they are attached. The instruction must take into account not only the variety of the learners rate of assimilation of material but also the variety of modes of learning and individual learning style preference.

7. Program administrators must deal with teaching excellence. Adequate non-threatening, informal assessment systems have been developed to diagnose skills and place students in appropriate materials, and they must be consistently utilized to create a systematic instructional program. Paid staff in programs can no longer be allowed the luxury of teaching by the "seat of their pants".

Teachers in literacy programs must be trained, qualified, full-time professionals with backgrounds in adult education and reading. Funding of full-time positions are a basic prerequisite to the establishment of effective literacy programs which do not suffer the tolls of high attrition due to inappropriate instruction.

Lastly, all professionals in the field from staff to teaching aides must have the administrators unqualified support that a high priority is a thorough knowledge of curriculum materials as well as inservice training in adult learning theory and learning styles research.

A literacy program which utilizes the existing reader support groups as a bridge to literacy training and which has competent, trained professionals will meet the reading needs of the non-readers in all three population groups with much greater success than current programs in Great Britain and the United States.

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See Appendix, for summaries.]

PART 3: ACROSS INSTITUTIONAL BARRIERS

INTRODUCTION

TITUS ALEXANDER (U.K.)

The most exciting thing about ILSCAE at Nottingham was meeting people who had arrived at similar approaches to learning for liberation in very different parts of the world. From Chile, India, New York State, Sweden and Britain there were common insights into how adult educators can work with people to create the knowledge and power for liberation.

Several important themes run through all these workshops:

-learning starts from a **real problem** which people want to solve, on their own terms;

-there is an enormous **information gap** between the knowledge and experience available worldwide and the people confronting a particular set of problems, which the community educator or change agent aims to bridge;

-at the same time, the people confronting particular problems have a wealth of experience about those problems, and the community educator must be **part of the learning community**, either working very closely with them as an equal or an actual member of the community trained to impart skills or knowledge to their own community;

-adult education, the university, libraries, or study centres can offer an important **resource base for community education**, but **linking agents** are vital for these resources to be made available for community development;

-however, it is essential to recognise that the **institutional context** of the community educator, and its goals, constraints, norms and organisational culture are by far the most important factor in deciding what community education initiatives are supported;

-this means that **networking** across organisational boundaries, with the community educator performing a linking role, is essential to draw on the widest range of experience and resources to tackle specific problems - and to over-come those institutional barriers which are part of the problem. This role necessarily is a challenging one, confronting and connecting different sets of values, goals and experiences.

For me, the recurrence of these key themes as an approach to community education encouraged and reinforced my own experiences of working with communities in a small part of South London. Most resources for adult education are still tied up within institutions, to subjects defined by the institution rather than the community, taught by tutors who are not part of the community, and with almost no regular working relationships across institutional boundaries, even when they are all supposedly dealing with similar issues. Encouragement to confront this entrenched pattern of adult education is therefore essential for adult education to play a liberating role in people's lives.

But there is much more to the following papers than these common themes, and from everyone I learnt something. The papers have been shortened and edited to include points from the discussions, but the organisation and language of the original has been kept as far as possible. References and contact addresses are given after each contribution, so that readers can follow-up these issues and perhaps increase the active network in adult education.

The first two papers describe two inspiring examples of how education can work with and for community on issues of real importance on people's own terms - workers' investigations and urban studies. The third paper, by George Burt, challenges adult educators to help people develop the skills of economic self management. We then jump from Britain to Sweden, for Maj and Alger Klasson's description of practical co-operation between librarians and adult educators making links between the resources in the universities and community needs. These experiences are so close to my own, presented in the workshop on popular planning and adult education, that I have included my own model of networks as a means of institutional change.

Also from Sweden is Brigitta Thellman Gustavson's account of how adult training has recently been restructured to create a new model of decentralised, flexible public services which can respond to rapid structural change and growing opportunities for skilled workers in the new knowledge-intensive industries.

From social-democratic Sweden we leap to dictatorship in Chile through a description of participatory action research by Patricio Donoso, a Chilean refugee exiled to Sweden. These experiences from Latin America are complimented by Alan Roger's survey of lessons to be learnt from community development in the "Third World", particularly the Indian sub-continent.

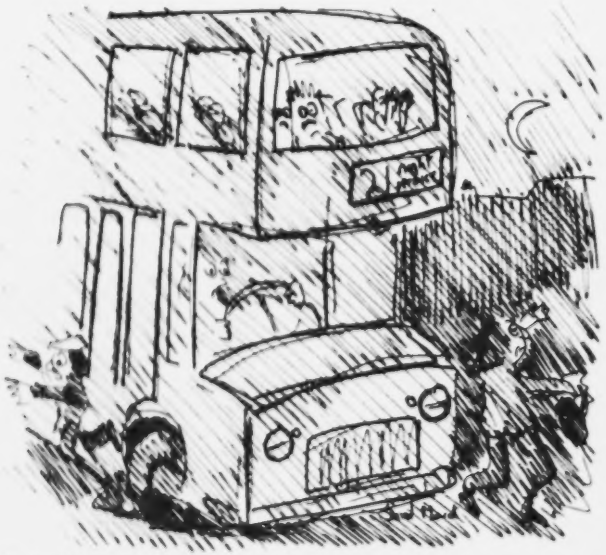
Finally, this section concludes with an exemplary piece of research on extension workers in New York State, which will ring bells with adult educators everywhere.

THE WORKSHOPS WORKERS' INVESTIGATIONS

KEITH FORRESTER AND COLIN THORNE. (UK)

Two case studies of workers' investigations into occupational stress of bus workers and technological change in retailing. Workers made the decisions with 'experts' and educators as resources, the workers' experience were the primary data and the main results were actions and organisation building, not a report.

Stress At Work is a 130-page report which describes an 18 month investigation into stress in buswork and presents the detailed information collected during the investigation. **New Society** called it "a stunning example of how employees and researchers can work together to improve working conditions here and now, and at the same time push back the frontiers of knowledge on an important subject. . ." (14th May 1981, Vol. 45, p.267).



like driving the bus in the dark without any lights

Much of the academic research into stress at work has produced "jargon-ridden expositions of dubious practical utility which tell us little or nothing". In contrast the **Stress At Work** report is a mine of information that is of real practical value to trade union negotiations. Most importantly the report details the opinions of ordinary busworkers and their families on what they think that the stresses of busworks are, i.e. busworkers' own perceptions and experiences of stress are not dismissed as 'unscientific' or 'unacceptably subjective', but are accepted as the most valid and useful evidence.

Stress At Work is the product of a workers' investigation by eight shop stewards from 9/12 Branch of the Transport and General Workers' Union (Leeds Busworkers) and one in which both the union's Regional Education Officer and the branch officials were closely involved. The stewards were aided by two W.E.A. trade union tutors and a local Trade Union Resources Centre Worker. These three functioned not as scientific experts who knew what they wanted to investigate and what scientific methods they wanted to use, but as co-ordinators giving educational guidance to the stewards and organising the actual administration of the project. The report was written by the co-ordinators, but it was based on the detailed material collected and analysed by the stewards themselves.

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Throughout, the investigation was under the control of the busworkers. The eight stewards determined its objectives and collectively agreed on the methods; they carried out the investigations and then collectively analysed and interpreted the results. As one of them later commented: "This was done by workers at our own work workplace. It was all done by ourselves and we had to learn from scratch."

This was education for a purpose - to achieve change, from a workers' perspective in situation of conflict with the bus management. Every stage of the investigation was reported back to and discussed with a wider group of bus workers.

The investigation took two blocks of twelve days day release study time, plus evenings and Saturdays, involving over 100 days work from the two tutors involved, stretched over eighteen months.

AS the two W.E.A. trade union tutors involved in the project, we were primarily interested in it as a practical exercise in workers' education. Immersed as we were in the self-discovery approach to educational adopted in the TUC day-release programmes, we were keen to participate with shop stewards in a extended self-discovery exercise trying to understand a complex subject such as stress and develop the investigative methods which could be easily learned and adapted by all workers. When the project began the stewards knew nothing about 'stress' nor about research techniques. Although we had research experience we did not have any preconceived idea as to how a group of busworkers could research into stress and buswork. What took place was an education for all concerned.

Stress At Work, was published to encourage shop stewards and safety representatives to carry out their own investigations into any workplace health problems. We hope any trade union representatives so encouraged will not be tempted to hire a scientific expert (however sympathetic) to run the investigation for them, but that they will follow the example of the 9/12 representatives. Workers can do serious research for themselves and participate in creative, scientific activity.

The results of the study did not produce as much change as expected mainly because we had not made preparations for using the materials in advance. Nevertheless, it did have several tangible benefits, including the production of teaching materials, a higher level of activity within the union branch committees, a national conference and a video on busworkers' stress, an input into the bus design committee, and, most importantly, it raised the self-confidence of all those who took part.

As an aid to these trade union representatives and to anyone active in trade union education, we collected together all the materials produced by the Leeds stress project group. These show the self-discovery process at work as the 9/12 stewards (and ourselves) slowly built a fairly major investigation from a few ideas and opinions. We often got lost, and as one of the stewards said "It was like driving a bus in the dark without any lights." At least there were a lot of people on the bus looking for directions and even ready to take a turn driving.

No-one but **busworkers** could have produced such detailed questionnaires and got a 73% return no spoiled ones, and we hope that they will be of interest to all those who want to encourage and participate in **workers' investigations**.

The object is to challenge what is commonly accepted as 'science' and to eliminate the mystique attached to the 'expert'. Only in this way can the wealth of experience, knowledge and skills present in the work place be brought out. The materials collected are the work of eight working shop stewards and represent their growing self-discovery, self-reliance and self-confidence.

DAY CONFERENCE

At the conclusion of the investigation, we arranged a conference for other busworkers in the branch and in other areas. Preparation of the conference was an important and intergral aspect of our jobs as educationalists, i.e. learning organisational skills. A checklist of tasks was drawn up ranging from creche facilities to tea/coffee/lunch preparations. Other members in the T. & G.W.U. 9/12 branch were involved as all the project team were speaking at the conference.

The day was approached collectively; the decisions were collective decisions; and there was the attempt to involve actively wider groups of our members. We all learnt valuables lessons in dealing with the media, organising a creche and in running a large public meeting.

Over eighty people attended the conference, with people from as far as Scotland, London and Sweden. The branch committee ran a social in the late afternoon immediately afterwards so people could meet and talk more informally.

The day was filmed with T. & G.W.U. video equipment for wider educational use, but due to pressure of time we could not include "learning-to-handle-and use-video-equipment" as part of our preparations!

We felt the day went well: of course we made mistakes and would handle aspects differently with another conference.

CONCLUSION

The political and methodological assumptions underlying the whole investigation was one of the key characteristics of the enquiry - it dominated and shaped **what** we did and **how** we did it. For example:

-we chose not to use computers because we as safety representatives would not have CONTROL over this tool;

-we chose not to bring in outsiders or experts as we needed to develop the skills and confidence to undertake such work ourselves;

-we accepted, politically and scientifically, our members experience as valid and legitimate and central to our investigation.

-we built on the principles and methods underlining T.U.C. Day Release courses, extending them to the ergonomic survey;

-throughout the whole project the inter-relationship between tutor and trade unionist was concretely and critically examined through our activities and indicated a qualitative advance in relation to other more formal educational situations. Again, this was grounded in our work as tutors in the T.U.C. and obviously our own position as trade union activists.

"**Stress At Work**" has made a small contribution towards showing what is possible and what is not possible in an area that is fraught with 'academic' and 'scientific' difficulties. It is a beginning, for what has been outlined above is simply the start of continuous and ongoing activities in the workplace and in negotiating committees over stress on the buses.

The methods discovered and used in our project can be used by other trade unionists whether they work in offices, hospitals or in the local authorities. We hope in the future that other projects will take our methods and extend them where necessary. Other projects we have heard of so far that are investigating stress range from other buspeople to printworkers, unemployed people and health service technicians. By building on each others' experiences and lessons, small groups of trade unionists are indicating their willingness to begin the struggles against the 'unacknowledged epidemic' of industrial employment stress at work.

URBAN STUDIES

JULIAN AGYEMAN (U.K.)

Urban studies aim to develop people's abilities to participate in environmental decision-making through local, issue-based studies that are both interesting and relevant. Self-reliance, self-respect environmental literacy are all facets of a sense of place.

[Julian Agyeman's workshop sparkled with ideas and inspiration about where adult education should be - in the community, developing people's skills and understanding through their own environment. His short paper outlined the need for education to give a greater sense of understanding and involvement in place, as a focus for identity, meaning and community. In the workshop he then gave the context, history and principles of Britain's forty Urban Studies Centres.]

PLACE OR PLACELESSNESS?

Place is a directly experienced phenomenon in the real world, full of meaning, with real objects and activities. Placelessness is "an attitude and an expression of that attitude which is becoming increasingly dominant, that it is less and less possible to have a deeply felt sense of place"[1] (Relph 1976). In their seminal work, "Streetwork, the exploding school," Colin Ward and Anthony Fyson argued that "we should aim at the preparation of school children for their future roles as participators in environmental decision making".[2] They advocate local, issue based study; enabling pupils to engage in a learning process which is both relevant and interesting to carry out.

Issues can be gleaned from many sources, the local press, community groups, libraries or the "common knowledge" amongst pupils (a good indicator of a sense of place). Excessive noise from a road, illegal dumping or the curtailment of a popular bus route are possibilities.

Once an issue has been selected, experiential learning can begin. A site visit, talking to planners, councillors, people affected, drawing, video filming, photography, experiencing . . . all are important, for it is in local experiential learning that the development of a sense of place occurs. "The relationship between community and place is indeed a very powerful one in which each reinforces the identity of the other." (Relph 1976)

The "streetwork" component of urban studies must have an up-to-date resource collection. A range of resources representing interest conflicts, values and opinions will be available in the press, council offices, libraries and interest group offices.

Role-playing is a valuable method of understanding the decision making process in the resolution of the issue you have chosen. A planning enquiry game, council meeting or land development game will provide the opportunity for pupils to make decisions in a realistic structural framework, whilst appreciating the variety of interests at stake. From such simulations, pupils will develop values, concepts and skills, rather than accumulating facts.

What types of skills does issue based learning inculcate? The Council for Urban Studies Centres "State of the art report" (C.U.S.C. 1984) lists three sets of transferable skills:

1) **Basic Skills**: Language development, graphicacy, numeracy and creativity.

2) **Social and personal skills**: Responsibility, motivation, empathy and group work skills.

3) **Study and research skills**: Collection, analysis and extrapolation of data.

The concentration on skills based learning, as opposed to knowledge accumulation, is essential. Transferable skills can be used to build up an "environmental literacy", a total sense of place. By this, I do not mean some form of environmental nirvana, but the will and confidence to act for the betterment of one's environment. The end point of an urban studies project must be action, otherwise it is a purely academic exercise. At Notting Dale USC, this link between issues and action has been achieved on the local Edward Woods Estate in West London.

The Estate was built with no shops, no community centre and no warden service for its large elderly population. Now it has all of these things, fought for by local people with the help of the Urban Studies Centre who both recognised the need (in part at least) as a result of local primary children's investigations. The pupils produced a very moving video about the difficulties faced by one elderly, arthritic woman who lived on the nineteenth floor of one of the slab blocks. This film was shown to the newly-formed tenants group who then began to consider the needs of their often invisible neighbours. A great many months of hard work have now produced a community centre designed and built by the tenants themselves.

It was a long project that involved the Centre on and off in a mixture of ways, but demonstrates the value of urban studies very well. This approach is not easy. It requires strong community links and much patience, and it is not a universal panacea - a great many of the tenants' difficulties have not been relieved by the new community centre - but it is an important step towards self-reliance and self-respect.

Self-reliance, self-respect, environmental literacy, ... all are facets of a sense of place.

The alternative to a sense of place is placelessness, a state captured well by Gauldie (1969): "to live in an environment which has to be endured or ignored rather than enjoyed is to be diminished as a human being". More common words to describe this state are alienation, dissatisfaction and lack of identity.

Environmental education must encompass the urban environment, the home of eighty percent of us and the location of ninety percent of our children's schools. Relph (1976) addresses environmental educators when he says: "whether the world we live in has a placeless geography or a geography of significant places, the responsibility for it is ours alone".

URBAN STUDIES IN PRACTICE

Learning about the urban environment has a very low priority in British education, even although most people live in towns and cities. There are two to three thousand field studies centres, where children go to study nature, but only forty urban study centres. Field study centres are usually funded directly as part of education service, whereas urban studies centres are mostly independent, funded through a variety of often insecure sources. Even the word "studies" reflects its low status, since many topics for the less academically able pupils are called "studies".

The concept of urban studies came from the Town and County Planning Association, which was formerly the Garden Cities Association, founded to promote the ideas of Ebenezer Howard. Nottingdale Urban Studies Centre was set up following the Skeffington Report on "People and Participation in Planning", a Government commission which reported in 1971. Every one of the 40 urban studies centres has been set up as a result of personal inspiration and drive to get funding from wherever possible.

The common principles of most urban studies centres are that they

1) offer resources to the whole community, including schools, adult education and individuals

2) provide both formal and informal education

3) provide a flexible response to the needs of different users

4) develop with the community - for example, many centres have branched out into information technology. In fact there are now over 200 Information Technology Centres (ITEMS), again reflecting the low political commitment to urban studies compared with new technology

5) are centres for networking, where a range of experienced staff are able to develop life skills

6) respond to local politics and proposals

Their educational methods are experiential and resource-based, encouraging the development of personal autonomy through observation, analysis, role playing and simulation. People are encouraged to develop their own values in relationship to real issues and events in the community. Urban studies is a form of political education, developing political and environmental literacy. It is about empowering people and giving confidence.

There are many differences between urban studies centres and schools: they tend to be for the less able, passed on by schools who can t cope. Teachers tend to be frightened of dealing with political issues and outsiders, because schools are closed systems. Urban studies are multi-disciplinary, with longer periods given to working on topics. Class sizes need to be much smaller. It also needs total commitment, time and a high level of interpersonal skills. The nature of evaluation and assessment is also different, because it is involved with real events or projects rather than academic topics. The main form of evaluation of the Centre s own work is verbal, by the people who use them.

Although urban studies centres are always under pressure for funding, there are growth areas with the new GCSE exam in schools, which is more project-based, and the creation of community and adult education centres like Willowbank Urban Studies Centre in the London Borough of Southwark.

There are now a wide range of centres internationally, all with different emphasis, ranging from Heritage Centres, which are concerned more with the past, to the centre in the London Borough of Hackney, which is very concerned with race and women s issues. In Toronto, Canada, the emphasis is on heritage studies. In the USA practitioners are more academic, although in Newark, New Jersey, the community centre is campaigning against toxic waste. Holland has over two thousand environmental education centres with community organisers. In Finland the nearest equivalent is based in libraries.

The environmental movement in Britain has over four million paid-up members, covering a wide range of pre-occupations from the Council for the Protection of Rural England to the Green Party and Socialist Environmental Resources Association (SERA). There is a large potential for developing urban studies in Britain.

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ECONOMIC SELF MANAGEMENT

GEORGE BURT (U.K.)

Self-Management is about empowerment – giving people control over their own lives. Since earning a living is one of the basic human needs, many people see it as vitally important that their jobs are as free from outside interference as possible, and that they receive a full reward for their work.

Likewise, people need good housing at a reasonable cost without fear of eviction, and require reliable supplies of food, fuel, clothing and the other necessities of life.

Most people in the world don't have control over their own lives in this way. Factories can be closed down, farmers evicted from land, basic food prices raised and finance cut off by decisions taken far from the local community by people with no interest in its welfare.

It is because of this that workers' co-operatives, community businesses, housing, agricultural, electricity, and other producer and consumer co-operatives and credit unions are being set up. They all have in common the ideal of collective action for the common good.

These collective initiatives are not a new idea - they have been going on for more than a hundred and fifty years. But achievements are not as great as that long history should indicate, and as the continued economic exploitation of people should demand; though there are many thousands of co-operative ventures throughout the world they make no more than a marginal contribution to self-management, even in countries where they are most developed.

The underlying reason is that co-operativism is alien to the capitalist system, and that collective action for community benefit does not fit well into societies where private gain, private wealth and private provision are the guiding principles.

That incompatability could have been overcome, as was originally intended by the co-operative pioneers of last century, with adherence to a basic philosophy that would have transformed the initial steps into an international political movement, and a practical strategy that would have ensured:

- promotion of new co-ops and new methods of co-operation
- co-operation between enterprises to develop an alternative economic system
- an alliance between producers and consumers

The present underdeveloped state of self-management is due to a number of factors which variously fail to comply with the underlying philosophy and show a lack of a proper, coherent strategy.

Not many new co-operative ventures were started in the first half of the twentieth century, and in some countries the amount of co-operative work declined. A surge starting about fifteen years ago has actually created problems for the movement because of the way it has happened. The worldwide recession has generated interest in employment creation and this has led to many co-operatives being set up which owe more to notions of private enterprises than to true co-operative principles.

A new development has been the 'hiving-off' of parts of large corporations, with these parts often run as co-operatives, with their main (or only) market being the parent corporation. Whilst this may seem an enlightened policy, in practice it means that these co-ops are vulnerable to manipulation and exploitation, the benefit for these corporations is that operating costs are decentralised and reduced and that financial and political decision-making are even more concentrated.

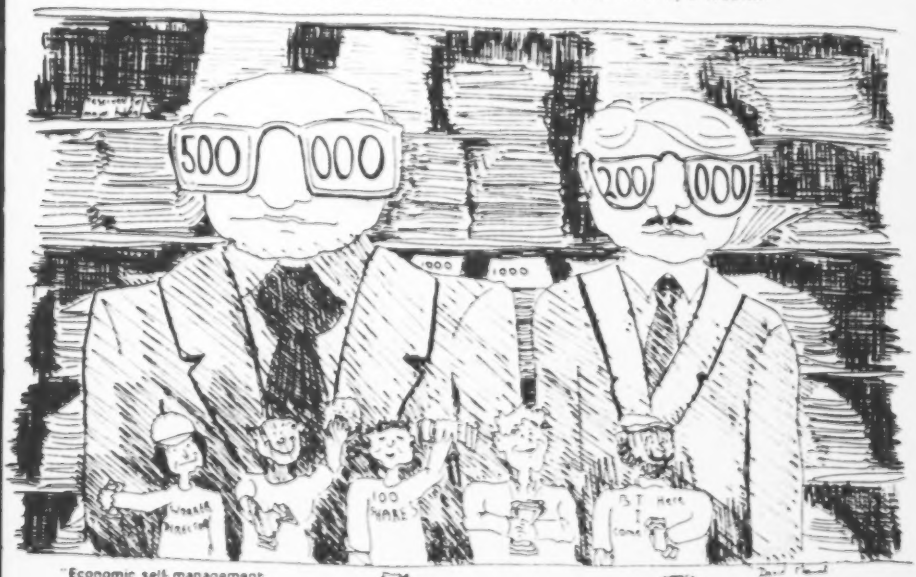
Likewise, 'worker ownership' is promoted as though it was a synonym for c... operation, when in fact the owning of shares is not the same as democratic control.

In addition, many co-ops have been set up by well educated, relatively affluent people. Whilst there is nothing wrong in principle with this, it has had the effect of diverting attention and resources away from those communities where people have most need of co-operative ventures, but are least equipped to develop them.

It is because of these factors that self-management is presently no more than a number of isolated projects, and the whole movement is in a fragmented state.

Community enterprise (also called 'community business' and 'community co-operatives') is developing fast in a number of countries. Once again it is not a new idea, but what is different is that it is happening during a period of increasing agglomeration and centralisation of economic activity. It also is entirely radical in that community businesses are not working as isolated projects, but are actively combining to become a movement; they are starting to promote and link up with other local self-management initiatives such as housing co-operatives and credit unions. The idea is that eventually an integrated 'third economy' (not private, nor public) will operate in a local community.

Such self-management enterprises are characterised by being trading companies that are set up, owned, and controlled, by the local community. They achieve their aims by creating jobs and providing additional services, and in general to increase the community's wealth.



"Economic self-management challenge for A.E."

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A few words on paper don't show the reality: it may look easy, but the problems and frustrations faced by these groups need to be experienced by others for whom life is easy. Despite the difficulties, self-management groups continue to form and flourish (almost a hundred in Scotland alone, with many others about to emerge).

I said earlier that the catalyst for community business was high unemployment. It is still true that their main activities are the provision of services and the creation of jobs. But it is important to realise that the underlying reason (as increasingly seen by people in communities themselves) is not economic development as such but local **control** over that development. That is, job creation is a consequence of the desire for self-management, and because of this, is preferable in the long run despite initial difficulties and slow growth, to jobs imported or generated from outside and over which the community has no control. Community enterprise is thus basically a political question.

One possible new development which would present us with both internal external challenges, is that with increasing confidence in their ability to organise themselves, communities will not be satisfied with just creating jobs and providing services but will want increasingly to control more and more of their lives, and move from being self-managing to being self-governing also. This kind of democratic democracy (as against the usual superimposed democracy) is likely to be seen as threatening by central and local government.

WHAT IS NEEDED

(a) Promotion within communities of the principles and benefits of co-operation so that people are encouraged to set up self-management ventures and do so from a belief in helping others as well as themselves. Through this underlying philosophy will come co-operation between ventures, bringing strength by combination.

(b) All aspects of self-management need to be developed in a community. Trading between co-operatives should be positively undertaken, and new methods of collective action supported.

(c) Organisations at regional, national and international level require to proselytise and undertake aggressive advocacy campaigning.

(d) It is not only work that needs to be self-managed, but all aspects of economic life. Consumer and producer co-operatives must see themselves as part of the same co-operative system.

THE WAY FORWARD

For self-management to move subsistence to development requires a number of pre-conditions:

operating knowledge and skills concerning management and financial control, and specialist expertise in technical areas;

the ability to organise federations and other representative and trade groupings of enterprises;

above all, since self-management is a political question, the motivation to undertake advocacy, lobbying and campaigning.

THE ROLE OF ADULT EDUCATION

At all of the stages of development of economic self-management enterprises, whether of individual projects or the movement as a whole, adult education has a key role. It should be the driving force that helps communities initiate their own control over events and then gives them the ability to retain control.

At present, regrettably, adult education seems to impede progress. It is noticeable that self-management projects often flourish in communities where there is little formal education. When these situations are analysed, it is usually found that education **is** taking place, but in ways that find little favour with the educational establishment.

The educators that are successful in this way are sometimes working in the formal education sector, but are at odds with their employers. It is rare to find educational organisations that encourage their staff to work in ways counter to accepted academic practice (for example, seeing the purpose of education as leading to 'qualifications'); rarer still would be acquiescence in educators teaching people to challenge the way in which society is organised, and which educational bureaucracies are supposed to uphold.

More usually, though, the radical educators don't see themselves as 'educators' (nor would they be recognised as such in formal terms). They are people who have ability to empathise and communicate with other people in these deprived communities; that is of far greater importance than technical knowledge and educational qualifications, in these circumstances.

But for the economic self-management movement to develop, we can't rely on this haphazard way of gaining the education that is necessary. First, let's look at the perceived failings of adult education.

THE FAILINGS OF ADULT EDUCATION

With a few isolated exceptions, adult education ignores the idea of self-management because practitioners don't see its relevance. That of course, is not just an internal failing - activists need to persuade educators to become interested.

But even where education is offered to people in poor communities, it is often inappropriate. It is too academic; by that I mean that it is based on the teaching of courses, themselves arising from theoretical categories that are not related to the sequence, needs and problems of people setting up a project in practice. It is based in institutions alien to the community. It fails to take into account the very lack of formal education that leads people to need adult education; the idea of a 'course' itself, with a fixed timetable means that the differing abilities of people to learn is ignored. It is a whole attitude that is alienating - even professional community education workers talk about people as 'clients'.

The reasons for these failings are based in the formal education system itself. Adult educators teach in the way they have been taught. Being well educated distances you from the poorly educated; it also means you are better paid and so don't live in the communities you are working in.

The role of an adult educator should be to provoke people into action, but the approach that is taken provokes them into apathy.

APPROPRIATE EDUCATION

What is suggested as appropriate education here may be thought in some cases to have little to do with education. But education must have a purpose, and the purpose cannot be separated from it.

(1) Education has to be seen as a means to an end (that is, economic self-management). Education for its own sake can come when people are well fed and housed, and have control over their own lives.

(2) Economic self-management is basically a political problem. Education has to prepare people for more than just the technical and organisational skills of running a business. They will require guidance in developing their enterprises as part of a movement, and often in opposition to established and entrenched official attitudes.

(3) People have to be persuaded that self-management and its pre-requisite of education is a possibility for them. This means educators undertaking advocacy in communities.

(4) Educators have to go out into communities. It is no good expecting people to travel to colleges that are seen as hostile places. Our experience is that people who would have been frightened to enter forbidding premises, soon gain confidence to cope with these situations if they are allowed to build up that confidence gradually.

(5) The pace of the education must relate to people's own initial knowledge and experience. This means a prolonged involvement with the community group, accepting that learning is likely to be much slower at first than in conventional adult education. It also does mean **involvement**. Too often a course is run and the lecturer departs. Education is a social activity - you can't throw facts and knowledge at people and then just walk away.

(6) The involvement has to be sensitively controlled. It is all too easy for the educator to become frustrated by slow progress and the need for repetition of discussions, and either to give up or to take over the running of the project. In these circumstances, adult educators should remember that the frustrations and problems they experience are as nothing compared to those gone through by people in deprived communities.

THE CHALLENGE FOR ADULT EDUCATORS

This challenge takes two forms, because we have found there are two kinds of adult educators.

Firstly, those based in institutions or agencies should acquire 'popular education' skills and carry out at least some of their work in communities themselves and in line with the need for appropriate education mentioned previously. These adult educators are the ones with technical skills such as finance, employment law, personnel management and so on.

Apart from becoming popular educators, the problem for them (as they will probably see it) is that they are usually specialists in a subject (such as marketing). Whilst this may be of use at times, what is really required by self-management groups is someone who can take them through the entire process, so that mutual confidence is achieved. A probable reaction by the specialists is that they are not able to deal with other subjects; they should realise that it is not a high academic standard that is required and that their knowledge of other subjects will be adequate. Of course, they might just not want to undertake this holistic approach at such a low academic level.

Previous experience of this proposal has not been very successful, but perhaps it was because we were not ourselves very expert at persuading academics to attempt a new style.

Secondly, adult educators with outreach responsibilities and community work skills should be prepared to acquire the technical skills needed to develop self-management projects. The two main difficulties with this proposal (as already experienced) are that such educators often do not feel that economic development is something they should be involved in (and indeed are sometimes violently opposed to it because of mis-constructed identification of such work with private capitalism), and an equally incorrect belief that the techniques of business management are just too difficult for them to acquire.

The first objection can be overcome by making these adult educators aware that the underlying philosophy is about empowerment, as previously explained, and that certainly is a prime role of adult education. As for the second point, if poorly educated people labouring under multiple difficulties can acquire these skills, then well educated professionals should be able to.

We have tried this, and it is generally successful. Of course, the adult educators don't then become successful business managers! But they acquire sufficient skills themselves to bring the self-management group through its initial stages, from just learning to work as a group, to the point where they can deal with confidence with more professional advisors and with enough knowledge to challenge these experts to explain their advice if that is needed.

A SUGGESTION TO YOU

As I say, we have tried both approaches ourselves. Being primarily self-management activists and not educators in the formal sense, we have probably not been completely effective in giving popular education skills to business management teachers, or technical skills to outreach basic educators. Why not, then, let the adult education movement solve this itself, and have each group teach the other?

ADULT EDUCATORS AND LIBRARIANS AS LINKERS

MAJ AND ALGER KLASSON (SWEDEN)

Knowledge and learning are essential for people to gain greater control over their own lives. Knowledge is gained through science, practical experience and art - which can be represented by a triangle:

There is a growing gap between science and every day experience. This information gap will be bigger and more dangerous in future, dividing along class differences, as the economic, cultural, political and social resources between classes widen. In this context, educators and librarians have a vital link role.

This is illustrated by three case studies of adult educators and librarians as linking agents between old and new information or knowledge carriers and adult students in participatory research projects involving pre-school teachers, trade unionists and others.

Sweden's university reform in 1977 introduced two great innovations which were to influence the organization and activity of the libraries - decentralization and new university courses. This reform meant that the librarian's role became that of a change agent or an integrated team organizer, with a special mission to facilitate the introduction of the pre-school teacher training into the university. Librarians had to act in order to assimilate "new partial cultures" into the main stream as well as to make respect for the knowledge created outside the university, following the new groups into university courses. Adult educators were in the same situation with split loyalty to the academic research institutions and to the adult students outside.

Thus the librarian and the adult education are confronted by the demand for creating good contacts and a climate which facilitates the passage of information. The librarian, in his/her link role, is expected also to work actively for removing obstacles in communication of linguistic, emotional, physical, psychological or geografical character (see Havelock & Havelock, 1975).

argument is how to be convincing

The link model emphasizes the importance of being familiar with the different organizational set-ups. It is not as easy as it seems, to be a member of two different organizations. One gets into situations where one has to choose sides, make a stand for certain lines of action if one is to be considered trustworthy. One encounters singular features in the subcultures to which one must adjust or find ways of changing. One must also realize that a person who plays a link role may be regarded as a menace to harmonious relations, and a threat to predominant myths, working methods, professional codes, and even the hierarchical system itself.

The link role is without the security assured to those who have their roots in one place alone. A link role carries with it, on the one hand, demands for service, and on the other hand demands for professional ethics. Professional ethics emphasize objectivity, a role that may be reinforced as a defence against a narrow interpretation of the role as being one of service and adjustment only. The link role calls for independence and an ability to show that an active role, with a high degree of competence in the performance of duties does not necessarily imply vagueness.

THREE MODELS FOR THE LIBRARIAN OR ADULT EDUCATOR

It is possible to function as a librarian in the new university without basic views on education, economics or involvement with others. But can an adult educator function within the academic establishment without taking deep interest in circumstances outside the university?

THE MARKETING MODEL

The customers, (usually university departments personnel), interprete what university goals are and decide what they want in their special fields; the library carries out the adult educators requests. The library markets its services and the customer "buys" them. The service is designed to fit the strong groups. Ideological, political, and other personal values which may motivate the librarian or adult educators are considered irrelevant because they are not supposed to interfere with customer communication. Thus, it is possible to consider the customer as subject and the librarian and the adult educator as an object. This can result in fragmentation of activities.

THE GUARDIAN MODEL

The librarian and the adult educator, regard their role as that of champion of good research, good book habits, aesthetics, and literature with the status of classics. The librarian and the adult educator take it for granted that there is a generally shared opinion about what good literature and good research are. The librarian or the adult educator are subjects and the customers are objects.

THE PARTICIPATORY OR DIALOGUE MODEL

In this model the librarian, adult educator and customer regard their collaboration as an equal partnership where they use and share all their knowledge and experience. The librarian and the academic adult educator, as responsible civil servants, must keep in mind university goals and at the same time admitting personal values, ideologies, etc. as factors influencing actions. Both librarian, adult educator and customer regard themselves as subjects.

In future this last model will become the most important one, because libraries are increasingly using the latest technologies to handle information.

In the link model, the agents of change are themselves exposed to changing forces, since they find themselves between organizations with different demands and expectations. As participation must be intense in all directions, both in success and in failure, with strong emotional forces involved, change agents are influenced, both from the outside and from the inside, during the course of a project like the two described below. Change agents are members and strangers in different situations; and the geographical and possibly even the psychological distance to the organization to which they do not belong at any given moment, creates stress situations and conflicts of loyalties which must be solved in a creative manner. The sense of belonging means a great deal. At the same time, the demand for impartial service and willingness to participate with the same personal resources and commitments for all groups and individuals, is an unconditional "must".

TWO CASE STUDIES

1. An attempt to illustrate the activities at an action-directed library with the Lastips (Reading-tip) project

The participants in this case study were librarians, students and staff from the pre-school teacher training college, and supervisors from one of the very first Frobel pre-school teacher training departments, originally started in 1902 for the children of women in textile industries.

The library activities started from a literature annotation service using duty copies of documents printed in Swedish printing offices, above all children's literature, but also pre-school research documents and material for the development of professional skills in different areas. This case study is part of a research project that has been reported earlier. (Klasson, 1984, see diagram no XXX).

2. Adult educators and librarians as linkers between old and new knowledge and information produced inside and outside the university and adult education students

The participants were trade union members, managers and personnel administrators at small enterprises, women facing leadership, adult educators and university librians.

RESEARCH AIMS

Both examples differ in content and had participants from quite different parts of society. You do not perform the same literature search or information service in a group of pre-school teacher supervisors as in a group of managers from small industries in Southern Sweden. Neither is personal communication quite the same if you are in a team of women leaders in training courses as in a group of trade union members from metal workers. But the role of a participatory librarian is still the same, with features which resemble participatory research. Some of its characteristics are, from the librarian's point of view, the following:

"I (Maj) carried out research work and organization development simultaneously. The former was intended to describe, interpret, evaluate and explain the latter.

"I attempted to place my research studies in the historical development process as well as in relation to the surrounding community.

"I emphasized political and ideological implications, partly by analysing political goals in the community, in relation to changes, partly by accepting the fact that my own attitudes and interpretation of goals, as well as those of other factors in the changing field, must be accepted as influencing factors.

"My attitude is built, principally, on a desire to associate myself with the disadvantaged and underprivileged persons in the new university. I have defined groups as disadvantaged **only** in the sense that they have but recently been incorporated into a research community in which education and research competence are highly respected, and where they are weak in comparison with traditional standards of university education. Today's teachers have a greater educational burden, reckoned in weekly hours, than their predecessors. Material advantages, such as access to large fine research libraries have been denied them to a greater extent than to teachers and students in other spheres of educational activity at universities.

The librarian who has participated in the implementation of the university reforms, can scarcely be regarded as under-privileged in the real sense of the word. However, librarians as a group of staff are hardly ever mentioned in official documents about the university.

*With the Linkoping model as my point of departure, I emphasized a strong integration of librarian and researcher in the participating group. I played an active part as both actor (in action research) and participant. I was not a passive observer, but an active member of the groups the research work has comprised.

*Involvement implies that all actors, including the researcher, participate with all their competence and experience; and that the development of the project process has, hopefully, affected the researcher as well as the other members of the team.

*The results, in terms of thoughts, ideas, proposals for new teaching phases, information and reports, were continuously sent back to the decision-maker so that he/she might act on them, and to the concerned parties for their information. New evaluations and points of view were taken, and course directions were formed anew.

*The goals for these activities may be seen as coming primarily from outside, from the university reforms. But they may also be seen as coming from within, as interpretations of goals expressed by international organizations and groups taking part in the change processes. To this must be added recently created goals related to extensions of the boundaries of the old university system.

*Yet another factor which may have been of importance for research studies is that the profession of librarians as well as the professions of some of my bigger customer groups, are professions dominated by women. Moreover, I the librarian/researcher, am myself a woman. When I say that my experience has been useful for research and change processes, even my sex must be taken into consideration.

To get the adult educator's perspective on the team-work between library/adult educator/adult students, a description of the third example follows:

3. TRADE UNION STUDY CIRCLES

Trade unions in Sweden have a very ambivalent attitude to universities. On one hand the universities are regarded as important for the country's economic and technical development. On the other hand universities are looked upon as "the enemy" since those with long training are often connected with the employers and managers.

There have been some efforts to recruit trade union members to special university courses dealing with subjects like law in the labour market. In these courses members from different trade unions and from different geographical regions have gathered and worked with the study material under the guidance of university teachers. For many participants this has had positive effects on personal development. But a major problem has been the difficulties of implementing the new knowledge from the courses, particularly for the participants who come as single persons from different local trade union units. It is difficult to be alone when you come home to implement new knowledge amongst your old mates.

It is even more seldom that university libraries have been engaged in training activities within trade unions. Therefore it was a challenge when the local unit, the number 91 department, in the Metal Workers Union in a little town called Finspang applied for help from the university.

The unit expressed training needs in the following way. Their members feel they have difficulties in selecting a problem they want to do something about and systematically collect information about the problem and process the information to a useful base for their suggestions. They also feel they need more training in writing a short and strong memo and to present that memo when negotiating with their employers. They are interested in getting training even in how to be "convincing". The department 91 wanted help from the university as a **complement** to union study activities.

When I first met the department's full time ombudsman and the one responsible for the study activities in the department I said I was interested in working out something together with them but on two conditions. The first condition was that the participants in the course must have a real problem from their own companies to work with during the course. The other condition was that the start of the course should be planned in detail but that the succeeding parts in the course should be planned together with the participants. After I had met several of the participants in the course to be and discussed what they wanted from the training we agreed on starting with methods of research and development work and planned a curriculum for this spring. We also planned to include an introduction of a subject on how to read a company's financial reports to see if there were any economical resources available and possible to claim for making changes as a result of the investigations of the selected problems.

The course started with two full day sessions in which I described the different steps and phases in examining a chosen problem. Different techniques in collecting data were also explained. Some books explaining the different working steps and the different research techniques were introduced. The 18 participants had chosen problems from their own everyday working life related to trade union matters. After comparing and discussing the problems they decided to concentrate on 6 different issues and to work in three study circles.

Every study circle consisted of two groups working with their own problem but with ressemblances to the other group's problem. The study circles planned to work from the middle of March to the middle of May, when another session lasting two days took place. I visited every study circle twice during the two months to help to solve the problems that emerged.

During the first two days we agreed to visit the library as soon as possible and try to look for reports and literature discussing the problems chosen by the participants. Before the visit I and the librarian (Maj) planned the event and made some research for information in different computerized databases concerning the participant's chosen problems. We tried to choose information sources that would be the most valuable for the participants. During the visit to the library a discussion of the impact of the information in the "information society" took place and different sources of information were described. Retrieving information by computerized databases was demonstrated. The participants got time to do some searching for information themselves. Most participants did not know that university libraries are available for others than regular university students. One of the participants said: "This is discovering a whole new world".

During the whole course we have cooperated with the university library and searched for information. The participants have also been encouraged to contact their own town library to get help and get hold of references that have been found.

My conclusion is that the Finspang example shows a way to strengthen the trade union's study activities with the resources of the universities and the university libraries. I also believe that this is a way of strengthening the universities by giving university teachers fruitful contact with activities and people outside the universities thus getting possibilities to combine knowledge generated within universities with knowledge generated outside universities.

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EDUCATION FOR POPULAR PLANNING
TITUS ALEXANDER (U.K.)

1 UNEMPLOYMENT IS A FAILURE OF ECONOMICS, NOT JUST THE ECONOMY

2 SOCIAL ISSUES BEYOND UNEMPLOYMENT

Yet when men become unemployed, their economic value is still greater than women's work, since they are entitled to unemployment benefit.

Voluntary work, learning, culture, environmental protection, welfare, politics and many other activities also count as a cost to the economy, even although they may contribute as much to our collective wellbeing as the production of many tradeable goods and services.

Thus mass unemployment is a symptom of our failure as a society to share the work needs doing and its rewards fairly; global economic and technological changes, compounded by government economic policy, make this failure visible by laying-off traditional bread-winners and not hiring the next generation of young workers in sufficient numbers. But most women and most of the non-industrialized world have never been able to take regular waged work for granted.

3. WANTED: AN ECONOMICS BASED ON NEED

The specific failure of our manufacturing trade and production to sustain jobs, output and surplus to pay for welfare services highlights the deeper failure over how we allocate resources for investment, subsistence, reproduction, welfare and recreation.

What we want is an economics based on need which enables people to make sensible choices over their use of time and resources, and which includes non-tradeable fundamentals of economic life such as domestic work, childrearing, welfare, etc.

In order to make such choices, people have to know what is needed, what resources are available, how to get them and how to make the best use of them - decision-making processes which enable people to match needs with resources fairly and effectively.

In other words, people need information, the basic currency of an economics based on need, and popular planning.

Education has a lot to do with information and therefore an important role in enabling people to develop a new economics.

4. WHAT ABOUT THE UNEMPLOYED?

Society has failed to give unemployed people the means of earning a living: we have failed first, to provide enough opportunities for paid work or the alternative of an independent income so that people can live without work; second, we have failed to equip everyone with the skills to compete equally for those jobs which exist; and above all, we have failed to create the political or economical means of tackling the causes of unemployment.

Training people for work which does not exist is pointless and demoralising. So long as unemployed people vastly outnumber job vacancies, we would be better off teaching the unemployed how to become efficient and discriminating burglars: some wealth would be redistributed, stimulating demand and creating jobs in areas of high unemployment as well as in the security industries in prosperous areas; fewer burglars would be caught, thus reducing prison costs and public expenditure; and the thief's dependence on the rich would create social stability otherwise threatened by large numbers of people with little money and lots of time.

Unemployment is not the fault of the unemployed, therefore our main efforts should not be directed at them, but in ways which will enable society as a whole to take its responsibility for unemployment.

Indeed, unemployment people are often in the **worst** position to start employment initiatives, whether social projects, co-ops or small businesses, because by definition they are employers' rejects; creating a job is a lot more demanding than just doing a job. Of course, some people are unemployed **because** they are too creative for employers: they must be supported.

Training people to set up businesses, co-ops or social projects should therefore be aimed at people **in** employment, so that they can go out and create more room at the bottom of the ladder.

Likewise, unemployed people are often in the worst position to train for jobs with the new technologies, where there are vacancies and skill shortages, because these jobs demand high levels of skill, motivation and work experience that can only be acquired in work; firms should 'train-up' existing staff rather than complain about skill shortages.

The urgency of the issues presented by unemployment mean that the usual institutional responses of setting up courses, programmes or even new institutions and then attracting (or coercing) people into them are not enough: they take too long to develop, while both the situation and the unemployed are changing rapidly, and they are most likely to attract people who are used to using new facilities rather than those who are most in need of support.

Insofar as society has failed to give unemployed people the skills or opportunities to compete in the job market, they should be given every assistance to use all existing educational facilities: maintenance grants for full-time courses, money to pay for fares, meals away from home, childcare, etc.; for part-time courses: no fees and free T.V.'s for 'distance learning', etc.

However, the main challenge to education is to change the structure and content of mainstream institutions to take account of the dramatic changes being wrought by unemployment.

5. THE CHALLENGE FOR ADULT EDUCATION

Our task in education is to enable people to acquire the skills and understanding to make the most of their lives. Education has failed for most people because it mainly concentrates on the perceived needs of those who have been most successfully employed, ie. it is narrow and backward looking.

Unemployment challenges us, particularly those in work, to take much more account of the economic and social forces which shape our lives.

The flexibility of adult education may be able to meet this challenge through:

a) political and economic education to understand the processes which make unemployment possible.

b) training for industrial and economic democracy to anticipate job losses and opportunities for job creation.

c) training in basic business skills, including marketing, cash-flow management and enterprise planning.

d) paid educational leave on the lines of the Swedish study circles to enable people in employment to upgrade their skills and broaden their social, economic and political understanding, as well as creating immediate vacancies for people to fill.

e) popular planning to enable people to take active responsibility for unemployment, backing initiatives to meet needs and create jobs, particularly in areas of work undervalued by the market.

6. EDUCATION FOR POPULAR PLANNING

Adult education has a particular responsibility to those who have had the worst deal from the education system. It should therefore concentrate on the needs of those who are **least** successfully employed, the majority who are marginal to the economic system.

We may not be able to give them money or even improve their job prospects very much, but we can help people understand how power structures work and how to use what information, power and resources they do have more effectively.

Enabling people to recognise and use the power they do have involves a major change in how the adult education institute behaves:

*give priority to the **least** well organised, articulate and powerful, starting from their definitions of what they need;

*instead of deciding what the problems are, how they should be tackled and then attempting to recruit people to the institution's solutions, the institution must go out to people, listen to them, engage with them, and **together** make a mutual effort to understand each other's experiences;

*develop projects and courses with them, from their situation and experience to meet their needs rather than those of the institution, recognising that sooner or later this will probably involve changing the institution;

*recognise also that people learn more by doing something that they feel needs to be done, so it is more important to give people the resources to do what they decide to do, with specialist advice available for when they want it, than to pay an instructor to teach things the institution decides they should know;

*link-up with other agencies, both private and statutory, so that people can experience the diversity of institutional dynamics and discover alternative sources of support, education and experience;

*develop strategies which broaden people's experience, strengthen their self-confidence, organisation and abilities to engage with existing power structures.

Just as verbal literacy aims to give people greater powers in reading and writing, so economic and political literacy aims to give people greater power in what they do.

Education for popular planning aims to increase people's abilities to participate in decision-making over the allocation of resources and work in the market economy, public services and the 'marginal' economies of the home, self-help, mutual aid, etc.

7. THE GLC's PILOT PROJECT

From November 1982 to March 1986 Greater London Council funded three Pilot Projects in Education for popular Planning at Clapham Battersea AEI, Hackney AEI and Tower Hamlets Alternative Strategy Group. Each Project was staffed by one Tutor in Charge for 15 hours a week with some administrative support and about 1,200 tutor hours to back people's initiatives.

These Projects offer a sympathetic, flexible and rapid source of educational support for initiatives at their earliest stages, on people's own terms. This gives people opportunities to experiment, take risks and learn from experience or call on professional advice when they want it.

The Inner London Education Authority has decided not to continue any of these pilot projects leaving it up to individual Adult Education Institutes (AEIs) to find the resources from within existing budgets. Only Clapham Battersea AEI has done this.

8. STRATEGIES FOR PARTICIPATION

At Clapham Battersea, a clear strategy for popular planning is emerging, following the educational approach outlined above:

1) listen and respond to people's needs;

2) engage with people on a personal level to develop a greater understanding of the issues involved in meeting those needs;

3) develop projects or courses which increase people's experience and abilities while working towards meeting those needs and increasing public awareness;

4) create cross-sector links and networks on the basis of needs in order to make the best use of available resources and to make power structures more accessible and responsive.

This strategy is implicit in the work of the Project, rather than a formula which can be followed mechanically. This approach is now being gradually developed round several areas of need:

-childcare, through **Working for Children in Wandsworth**;

-the voluntary sector, through **Wandsworth Community Forum**;

-food issues, through **Wandsworth Food Forum**;

-North/South issues, through **South West Links**.

The Project is also supporting work on Wandsworth Black Pages, an anti-racist handbook and directory of black organisations; Battersea Power Station, worker's co-operatives; Battersea Boatyard, and the Rates Study Group, comparing changes in public spending in Lambeth and Wandsworth over twenty years. The Project is also involved in Working for Ourselves, a network of people supporting new employment initiatives; Balham Network, a monthly meeting of people working for Balham.

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9. WHAT SORT OF ORGANIZATION?

Over the three years, the Project has come to see cross-sector networks as potentially powerful means of intervening in the decision-making processes, particularly in the public sector, where public institutions often find it difficult to respond to people's changing needs and priorities or to exercise their strategic position effectively. Many public institutions have no policies or very poorly worked out objectives, apart from doing what they have always done, and therefore deliver an inadequate or inappropriate service. The causes are often structural.

PUBLIC INSTITUTIONS

* service-delivery orientated
* hierarchical ···resistant to change
* top-down information flow
* inward looking ···unresponsive

NETWORKING

* horizontal cross-sector links
* based on commitment
* sharing experience, information
* policy focus
* independent base feeding back to the top

10. CONCLUSION

Popular planning is an approach to education and public affairs which aims to increase both people's abilities and the opportunities for effective participation in the decisions which affect their lives. In many respects, popular planning fulfils a research and development role in the local community, making the Adult Institute a real 'People's University', based on the community's needs and values rather than on academic ones.

Genuine popular planning in practise will inevitably involve fundamental redefinitions of education, public institutions and people's needs, as well as economics, employment and unemployment.

However, based as it must be on people's own definitions of need, popular planning is a long, slow process which is not likely to yield instant or predictable results. But by enabling people themselves to be a conscious part of the process, it is constantly self-reflective and thus much more likely to create the kind of responsive, open institutions able to meet the challenges of unemployment.

11. THE DISCUSSION

Several important points were raised in the discussion:

*the need to have clear criteria and priorities about who you work with and how.

*the limitations of resources and international capital for the public sector to have an effective strategic role.

-however, we often underestimate the scale of public sector organisations, which often lacks clear priorities and strategies to use the resources they do control to best effect. local authorities, for example, have bigger budgets and employ more people than most private companies in their area.

*there is a problem of **incorporation** for any community initiative, particularly if it is dependent on the state for funding.

12. AFTERWORD (MARCH 1987)

This conference report is part of the process of evaluating the three year pilot project, which failed as an experiment, insofar as the ILEA has not continued its funding from the GLC and many initiatives supported by the Project have not achieved objectives or have been closed down by Wandsworth Council. Nevertheless, many individuals and projects have benefited from support by the Project and there are important lessons to be drawn from particular achievements as well as its overall failure. The Project is in the process of re-defining its aims and methods of working in the light of experience.

The biggest weakness in the Project's work has been its failure to develop an educational programme which gets to grips with the issues of dealing with power in practice and which helps people to develop a coherent analysis of what is happening and how they can intervene more effectively. Developing such a programme is the challenge of the next three years.

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Value for people: Adult Education and Popular Planning. Strategies for meeting economic, social and technological change. Available from the Popular Planning Project, Old Chesterton Centre, 116, Battersea Park Road, London SW11 4LY £2.50.

LABOUR MARKET TRAINING IN SWEDEN

A METHOD OF STRENGTHENING INDIVIDUAL'S POSITION IN THE LABOUR MARKET

BIRGITTA THELLMAN-GUSTAVSON (SWEDEN)

The main interest of this paper is that it describes an initiative by the Swedish state and trades unions to create a new model of decentralised, flexible public services, taking up many of the issues about institutional change raised by the previous two papers. Unfortunately, it is too long to reproduce in full, but it is worth summarising the main points.

Sweden is a small nation with an open economy, extremely dependent on trade with other countries. To keep up with competition from abroad, it must be prepared for readjustment and constant change. The need for change is shared by employers and employees alike, although for different reasons.

Sweden has already moved a good way into what is known as the information society, in which much of production is knowledge-intensive, using sophisticated modern technology. The level of competence expected from the workforce is therefore very high and proper training is essential.

As the pace of change increases, problems on the labour market will be dominated by structural imbalance - shortages of labour coupled with continuing high unemployment.

To meet this challenge, Sweden has created the AMU National Employment Training Board as a tool to prevent lay-offs and unemployment. The AMU tries to predict trends in the demand for labour and offers courses to meet future needs.

A NEW FORM OF PUBLIC SECTOR AGENCY

The most interesting thing about AMU is its structure as a market-orientated public service. The previous training agency was part of the education department, with 70 people at the centre. Training was planned according to the resources available rather than needs and it was delivered to the regions from the centre through a hierachical bureaucracy. The new agency is independent of government and has both employer and employee representatives at every level, down to the course boards. It "sells" courses to the local labour exchanges, known as Employment Service Offices, who are the main access to training. The training agency is therefore in competition with other sectors of education to some extent, including private training firms. This is considered good for clients and the tax-payer.

The AMU's decentralised structure means that there is an awareness of cost and a responsibility for budgets and marketing at all levels. This means that everyone's role in the new organisation is much broader.

The previous system had a high drop out-rate because it concentrated on the technical needs of industry, not the needs of participants. The new system focuses on participants' needs, with life-skills programmes and personal development as well as technical competence. Theoretical material is integrated with vocational training and courses are tailored to individual needs.

The process of teaching and learning is a major preoccupation and a lot of effort goes into "inner marketing" - promoting teaching systems and good practice among teachers.

When the new system was proposed, it was opposed by the teachers unions, who felt it threatened their security. However, the federation of white-collar trade unions as a whole supported the change because the majority of their members were potential consumers. They were also keen for the new system to succeed, because it could show a new model of public sector effectiveness. It only took six months for it to be adopted. Teachers have security of employment, but many subject specialists have to re-train to meet changing needs.

WHO IS THE TRAINING SERVICE FOR?

Almost 2.5% of the entire labour force takes some form of training every year, most of them at an AMU centre. All those already unemployed or making redundancy are entitled to training free of charge. Many of these are immigrants, young people entering the labour market and women returning to work. Other groups are people who have been made redundant or who cannot follow their original occupation owing to illness or injury.

Students receive a training grant equal to unemployment benefit (up to 880 kronor (£37) a day in July 1986) for those entitled to unemployment benefit, or 198 kronor a day (£20). Companies are also eligible for training grants, conditional upon certain criteria.

PARTICIPATORY ACTION RESEARCH IN RURAL CHILE

PATRICIO DONOSO (CHILE)

This paper describes the background to a tape-slide programme presented during the conference. The Popular Education approach is problem-centred: to understand the conditions underlying a problem in order to resolve it by transforming those conditions. The process is educational for both the researchers and the people with whom the research is conducted. It is based on respect for people's capability to produce knowledge and analyse it.

Those who have followed closely the development of the democratic forces in Chile in the last few years cannot have failed to notice the important role that Popular Education (PE) has played in that development. In this article I shall briefly outline the meaning and role that PE plays in Chile and give an example of how popular educators are working.

THE MEANING OF POPULAR EDUCATION

The experiences of Popular Education during the last years are directly related to the informal education during the sixties. An additional theoretical inspiration to this process comes from Gramsci and his conception of 'hegemony'. To him, popular movement will achieve power only when its values become the 'hegemonical values of society'. To achieve this aim, an **educational process and method** is required which generates, not only new knowledge but also organization and participation. This educational process/method is called, generally speaking, **popular education**.

The main ideas behind popular education are:

* the recognition of the accumulated knowledge of people as a source of new knowledge;

* the utilization of human and material resources of the local communities;

* the promotion of the active participation of the members of these communities;

* the conception of knowledge as a collective property;

* the creation of new relations between those who are engaged in educational activities;

* the recognition of praxis as a moment of learning;

* the integration of differents level of knowledge and capacities of the people in pedagogical activities;

* the conception of education as a means to promoting political participation and social change.

A more advanced level of this same process can be observed in the experiences of **Participatory Research** (PR). This means approximately the following:

* researchers must be conscious that the research process has ideological implications;

* a research process should involve the community or population in the entire project, from the formulation of the problem to the discussion of how to seek solutions and interpretations of the findings made;

* if the goal of research is change, then, the research team should be composed of representatives of all elements in the situation that have a bearing on the change to take place;

* the research process should be seen as a part of a total educational experience which helps to satisfy community needs, and increases awareness and commitment within the community;

* the object of the research process should be the liberation of human creative potential and the mobilization of human resources for the solution of social problems.

In Latin America this kind of research is directed towards the modification of socio-economic relationships. At the same time, it is a kind of reaction against traditional investigations. Participatory research is not conceived as an alternative to academic investigations but as a complement to them. As a method, participatory research tries to avoid the distance between the macro and micro levels within social sciences. This implies that one must conceive the relation established between those who investigate and the object of investigation as an interrelated one.

These ideas on the role to be played by PE and PR in the present and future of Chile have been assimilated by democratic sectors. These sectors have begun to take into their hands the general problems of the educational future of the country. The regime, in keeping with its neo-liberal policies, has channelled into more 'productive' activities the resources traditionally dedicated to education research. As a result, private institutions, that do not depend on State financing, have had to cope with this abnormal situation.

It had been calculated that in Chile more than 100 different institutions promote popular education, not counting that undertaken by popular organizations themselves. One of these institution is the Council of Adult Education for Latin America (CEAAL).

ONE EXAMPLE

CEAAL is the regional section of the World Council on Adult Education with headquarters in Canada. The headquarters of the secretariat of CEAAL is in Santiago. Besides its task of regional coordination, CEAAL promotes popular education and participatory reasearch, especially among peasants.

Peasant economy plays an important role in agricultural production in Chile. Their traditional crops, and also basic food sources, are wheat, rice, potatoes, maize and beans.

Therefore, there are some projects which intend to contribute to wider use of **appropriate technology** by Chilean peasants, considering their nationality and adapted to their needs. Pest control is, for example, researched by several of the agencies trying to find cheaper inputs and avoid the use of chemicals with their accompanying disadvantages (pollution, residues, ecological disturbances etc.).

According to CEAAL's working model (as well as that of many other Chilean institutions dedicated to popular education), the idea that has been established, is to start out from the 'peasant's common knowledge' and from here to generate his educational activities. This 'peasant knowledge' is not conceived as some sort of unquestionable sacred knowledge, but as his actual common knowledge which has to be apprehended in all its dimensions, to be respected where it should be respected and developed where it should be developed. And the process is to be achieved by means of the peasants themselves.

The second moment of the model presupposes that the institution (CEAAL in this case) assumes as its own the problem or problems presented by the peasants. Starting from this, CEAAL activates its network of contacts with the other peasant organizations: if the problem appears interesting enough to the other organizations, then, a series of workshops are organized around the problem area. These have to intergrate activities of diagnosis, analysis, planning, execution, evaluation. They have to consider activities of direct observation, registers of living testimonies, investigation of knowledge orally accumulated by generations, experimentation of the new knowledge achieved, etc. Considering the characteristics of the workshops, all planification should be conceived more as an ensemble of propositions and flexible suggestions rather than a detailed and precise plan.

In general, CEAAL or the responsible institution, organizes and covers completely the costs of the workshops. Each workshop usually takes 3-4 days of intense activity, posing an immense methodological and pedagogical challenge to the organizers. It is no easy task to work with 20-30 peasants who come from different parts of the country and who do not know each other. One must take into account that it is not a case of a 'meeting' of specialists or of people accustomed to this type of events, but of peasants who are meeting each other many for the first time on the basis of their local, spontaneously gained knowledge. Different kinds of activities have to be devised in order to transform 30 individuals who are perfect strangers to one another into a solid group, bound by common objectives and shared feelings. Simultaneously, at the start of the workshop, working norms have to be proposed that widen the range of information that is to be handled by the participants. The objective of retrieving the information that is submitted by the peasants has to be complemented with setting forth objectives that stimulate the analysis and synthesis of that knowledge, in order to produce in the participants the conviction of the utility and necessity of the exerted effort.

The third movement of the model contemplates the processing and the distribution of the information obtained and of the ideas worked out in the workshop. Part of this task is accomplished by publishing booklets and other material to be used by the peasant organizations, another part by the labour invested in the experimental and demonstration plots.

OUR CHALLENGE

Mucho se ha hecho, mucho se esta haciendo pero aun queda mucho por hacer en el terreno de la EP y de la PR. ILSCAE puede ser una importante red de apoyo internacional en este largo y necesario proceso de vincular educacion con democracia.

ALFABETIZACION Y PRODUCCION:
Dos metas en nuestro proceso revolucionario que forjaran al hombre nuevo en la patria liberada.
CARTILLA

A lot has been achieved, a lot is being done, but there is still a lot to do in the fields of Popular Education and Participatory Research. ILSCAE can provide an important international support network in this long and necessary process of linking education and democracy.)

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EDUCATING ADULTS AS A MEANS TOWARDS TRANSFORMING SOCIETY: SOME LESSONS FROM DEVELOPMENT PROGRAMMES IN THE "THIRD WORLD"

ALAN ROGERS (U.K.)

Reviewing a large number of urban and rural projects, four principles are evident: that community educators or animators should come from within the community; as in participatory research, they should work with existing structures rather than set up new ones; they should start from people's wants rather than externally defined needs; and that this calls for change among community educators and training programs.

INTRODUCTION

This paper is based on a personal survey of recent projects in adult education and development in a number of Third World countries run mainly by voluntary non-governmental agencies especially those in India.

All the projects surveyed aim at development. Concepts of development vary widely, but most agencies would agree that development includes the transformation of society both rural and urban, leading to increased prosperity, a more equitable distribution of power, social harmony and an increased fullness of life; the means in each case includes a substantial element of education and training of adults – usually non-formal in character.

The four main points emerging from this study have been arrived at after years of learning from experience.

OK! We do this one by the numbers book. First we visit the bank, then we learn how to count the money.

1. LOCAL ANIMATORS

It is widely accepted now that animators (I use the term to cover the full range of change-agents including extension workers) and educators of adults should come from within the local community, not from outside. The introduction into local communities of outsiders to teach what are often seen by the learners as alien subjects, new ideas and different practices seems to associate these activities, and the learning changes which they are aimed at achieving, with a foreign way of life. Thus, to teach a villager literacy by means of a stranger who speaks and dresses differently creates in many of the learners' minds a link between literacy and an outside culture, frequently associated with the town or the college.

It is now seen to be better, in both village and urban slum programmes, to use as an animator someone who is chosen from the local community (if possible by the community) and who, given training, can work in the community and will be more acceptable and more effective than a stranger. Not only so, but it will more or less permanently increase the resources of the community. such an animator, linked to the relevant outside aid agencies, networks of help and resource banks, can bring into the village or urban slum community much of what is needed, and can ensure that the programme of change will be a long-lasting one rather than just a short course.

Such a view challenges the current attempt in some countries such as India to mobilise students to teach in the slums and villages in which they have no roots.

There are however problems in this process. The process of selecting individual animators from within the community and giving them training and some outside links has in some cases led to the separation of the animator from the community. Some animators have indeed become more ambitious and seen such a programme as a possible route by which they themselves can leave their present life situation. Thus young animators, both men and women, often leave villages for the towns; literacy instructors go to college and do not return to their home community. To overcome this problem, the training offered to the animators in some projects is made available to a small group of persons rather than to one individual within the local community. In other cases, married women who are unable to leave the community have been chosen; certainly health and nutrition education programmes seem to be more firmly based when this is the case. At least one project has determined to use for its programmes older women whose children are already grown up and who are thus freer and yet permanently resident in their local communities. The aim is to help the animators to maintain and develop their local roots.

2. EXISTING STRUCTURES

My second point is that it is increasingly being recognised that to be effective, it is better to use - and indeed to strengthen - existing structures rather than to set up new ones. Existing structures are thus being regarded in many cases positively rather than negatively. The creation of village adult education centres or the development of social networks in urban slums are often to be more solidly based when they use existing local government or informal systems than when they are done independently of these structures. Even though this may involve the adult education agency in selecting on occasion between rival structures where these exist (with a more open-minded approach than one which says that all non-governmental agencies are to be preferred to governmental bodies) and in some delicate footwork to avoid becoming embroiled in local rivalries, it seems to many to be better to build on what is there in the slum or village than to set up new patterns of liaison.

This is of course very controversial. Part of the work of development and the education of adults is to upset the existing order, to redress the balance between majority and minority, for example, or to increase the voice and the power of the disadvantaged and oppressed. But it is now thought in some circles that to deal with such groups in isolation from the rest of the community may not be the best solution. The problems of the handicapped or the elderly do not lie in themselves but in the attitudes of the rest of the community; the problems of the unemployed and the illiterate lie in the attitudes of the employed and the literate. To educate women, it can be and has been argued, without attempting to influence and change men's attitudes and behaviour, is inadequate. It is the community as a whole and each part of it, to which our attention needs to be given; and to do that, we should work through and in the process transform the existing structures.

This, if accepted, has important implications for programmes of adult education and particularly for the work of some of the larger voluntary bodies which set up their own networks of instructors and supervisors and training centres, often quite apart from the existing local networks. And it challenges the traditional pattern of targeting particular audiences (usually groups such as young school drop-outs, or those between the ages of 15 and 35 chosen by UNESCO as the main clientele for literacy, or pregnant and lactating mothers for nutrition education or mothers of infants for oral rehydration therapy programmes etc.) and of creating centres or learning groups (for example classes of a set number such as 30 persons in short-term courses of literacy). This is after all not how the local community views its needs. Rather there is the need to develop strategies for an area approach to educating adults for development – to offer learning opportunities to everyone in the village or slum, not just to a select group with a magic number decided by some central authority.

There are powerful reasons for this. In nutrition and health programmes, for instance, it has been demonstrated that although select groups of younger women come to know of, accept the need for and even approve desirable health and dietary practices, they often do not in fact carry them out, largely because the rest of the village, and especially the older women, do not follow them, excluded from the learning experiences, these others seem to cling more strongly to the traditional practices and reject the New Learning as alien, often influencing the younger women against the newer ideas. Only a blanket approach, offering education to all the adults of the community, will, it is felt, allow for effective changes in attitudes and behaviour. The targetting of particular groups within the community is thus being challenged.

3. INTENTIONS, NOT NEEDS

My third point is that there is a growing acceptance that literacy comes second. To assert that local communities can do nothing at all until they become literate is recognised by many as false. There are still, it is true, many who preach literacy as the foundation of all social action and development, but many others see this as patronising and incorrect. It is like saying that villagers and slum dwellers must first learn the language of their masters before they can be trusted to run their own affairs. And in any case experience has proved otherwise; groups of illiterate village and slum residents have engaged in local development before learning literacy.

Increasingly adult education agencies are realising that other things may come first. For some, it is awareness education – conscientization – a process of investigation of the local community and its social structures and forces. For others it is numeracy, on the principle that most illiterate persons count, add and divide in their everyday lives even though they cannot write down the transactions they are performing. A different approach is through Development Literacy, the development of understanding that changes are taking place and can in many cases be controlled and directed to desirable ends. For some, the starting point is a Health For All programme or a Science For All (an exploration of the natural environment and its relevance to the lives of the members of the local community) or a study of traditional medical remedies. A number of projects start from the premise of 'make them angry about something, then they will want to take action, and then they will want to learn' – motivation to learn literacy will be created by their desire to do something else.

Villagers and slum dwellers, illiterate and uneducated as they are in terms of the educated minority, have been running their own affairs for many years without the aid of formal education. And thus adult educators in many parts of the world are increasingly becoming conscious that their real task is to help these groups and to strengthen them to continue to run their own affairs and to run them better.

In part this is a question of the educated minority coming to understand and appreciate the culture of the illiterate. To talk of the eradication of illiteracy in the same tone of voice as the eradication of smallpox, to speak of 'traditional' as the enemy of 'modern' and the latter as all that is good, is to decry the values of traditional societies, the experiences of those who have built up over many generations relatively effective patterns of behaviour and social control. The exploration and the sharing of understandings and insights into the modern threats to traditional patterns of life as well as the benefits that modern ways can bring - these form part of the newer understandings which inform some programmes of education for development. The traditional is coming to be valued and being valued as leading to a transformation of structures and systems.

Needs are what those who are outside the community (or as necessary judged by normative or comparative standards) but missing; wants and intentions are what those inside the community wish for themselves (whether felt or expressed). If there is one thing the recent programme of participatory research has demonstrated to us clearly, it is that the outsiders' view is often inadequate, wrongly focussed and one-sided. The basis of our programmes of adult education should be the wants and intentions of the local community, not the needs perceived by the educator.

This means that adult educators and developers in many parts of the Third World are no longer making 'needs surveys' or planning programmes for the local community. They are not devising courses and 'taking them to the people'. Instead they are going to the people and listening, asking first 'what do you want to do?'. The actions proposed may not seem sensible or realistic to the animator/change agent/adult educator/development worker, but it is what the learning community wishes to do. To start with what the learners are motivated to achieve and to proceed from there to some other programme which the educator indicates is possible but which may lie beyond the vision of the learners is seen to be the surest way of building a firm foundation for education for development.

In some cases, the first demand is for literacy, but if so, it takes the form of a particular form of literacy to meet a particular need, rather than a general primer approach - to read the names on the buses, for example, or to read newspapers. Such wants should be taken seriously and used as the basis for the learning programme. This will call for innovative teachers, able to devise their own materials. It will call for a time scale and learning schedule which is not centrally determined and universally applied. And it will lead to certain demonstrable achievements, the goals set by the learners themselves, not those set by the providing agencies.

Programmes of education and training for adults, if they are to overcome the deeply engrained sense of dependency, must be action programmes. A 40-week series of awareness discussions in a village can still leave the learners inactive and unmotivated, if during all that time the learners have done nothing except debate, if they have achieved nothing for themselves, can point to no achievement and say, 'we did this', and if although more aware they are not equipped to do anything, indeed in such cases they may have even less confidence than before the course.

Thus many feel that Adult education programmes for development should be action-based rather than study-oriented, and the learners should do in them what the learning group wants, not what the animator believes they need.

4. TRAINING THE ANIMATORS

My fourth point is that the growing awareness of these three trends is calling for radical changes in the role of the teacher of adults. Radical transformation is called for more on the part of the teacher than on the part of the community he or she is trying to help forward. Adults learn in different ways from children and college students. To use school teachers, college lecturers, or students to teach in adult programmes in the same way as with younger learners is without clear indications of these differences, is demonstrably courting disaster: a complete new set of attitudes and skills is required for the task of teaching adults in programmes leading to social action and transformation of society. This more than any other reason is seen to be the root cause of the failure of several programmes in many countries, notably the family planning education programme.

One of the more exciting aspects of adult education today is development programmes is the way in which the idea that we need such different approaches to the teaching of adults, a participatory, sharing approach, teaching on equal terms, adult rather than teacher to pupil, is being discovered all over the place. Such awareness is strongest outside of the school and college system, stronger even outside the university departments of adult and continuing education which are springing up everywhere. It is strongest in the voluntary bodies and the grass-root development agencies and the growing number of independent organisations and individuals who are engaged in educational and developmental programmes. It is often very strong amongst those coming to teach adults for the first time, particularly if they are not engaged in teaching at other levels of the educational system. It is often stronger in the extension movement than in the adult education agencies, based as these usually are on the formal systems of schools and colleges. It is frequently stronger among social workers than in educational bodies.

But there is an increase in the provisions of training programmes on how to teach adults, to learn, how to get the learners active rather than passive in the learning context. Networks of trainers are beginning to spring up: many people not hitherto conscious of the nature of the task they were engaged in are seeking others to help them. The movement is spreading as more people come to teach adults on a continuing basis, as a profession of teachers of adults is springing up.

5 CONCLUSION

This may not amount to revolution. But it offers to us a chance for some re-evaluation of our own programmes, certainly the insights gained from such Third World developmental programmes can be applied to many different parts of our own country and to many different sectors of population in need of development. And of course it is being carried out piecemeal in isolated projects in many different parts of the world. Indeed, everywhere I go, I meet people who are experimenting, tentatively, and wondering in their isolation if their conclusions are right. My impression of the active world of adult education (as distinct from the academic world of adult education) is that we are all working away on our own, groping in the dark - and yet most of us seem to be slowly moving in the same direction. It is most encouraging.

THE INSTITUTIONAL HOLD ON COMMUNITY EDUCATION

Development of A Decision-Making Model for Co-operative Extension Participation in Community Issues Programs
DAVID DESHLER AND DEBORAH WOOD (U.S.A.)

Research on why Co-operative Extension workers in New York State chose to provide educational leadership on controversial community issues showed that internal factors concerning the sponsoring institution were more important than external factors involving the community. Training people in the 'content' of issues is therefore less important than focusing on cross-agency co-ordination, the values of agents and process skills, as well as changing agents' job descriptions to legitimate their engagement with groups around community issues.

OVERVIEW

A considerable amount of program effort, under the category of Community Issues Program, (i.e. Leadership Development, Land Use, Environmental Issues, Local Government, Economic Development, Groundwater Quality — Toxic Wastes, Housing, and Social Human Service), is occurring through Cooperative Extension, the 'arm' of the land-grant Universities which extends the university resources to the community. All too little is known concerning the bases of decisions that Extension agents and program committees make regarding participation in community issues. The research hereinafter discussed explored and created a model for decision-making in order to determine the risk to Cornell Cooperative Extension's involvement in community issues programs in the U.S.A.

GOALS AND OBJECTIVES

The goal of this research effort was to generate knowledge regarding the nature of variables that influence Cooperative Extension's organizational involvement in providing educational leadership in situations involving controversial community issues.

1) Identify and analyze the **relationships** among variables being perceived by Cornell Cooperative Extension Agents as influencing their involvement in community issues program efforts.

2) Explore the **limits** of Cooperative Extension involvement by identifying those conditions and requisite factors that are found to be essential for involvement that is beneficial to both Cornell Cooperative Extension and to the public interest.

3) Generate a **decision-making model** concerning Cooperative Extension's participation in community issues programs.

PREVIOUS RESEARCH

Research on the institutional and staff decisions regarding participation in community development processes has been of concern to the Extension Committee on Organization Policy (ECOP) of the Extension Service of USDA for a number of years. Current conceptualizations of community issues programs date back to a Special Task Force on Community Affairs (ECOP, 1966). Institutional resistance and context issues have long been identified in the literature as major variables to Cooperative Extension's involvement in community development.

During the first half of the 1970's, several studies focused on defining alternative roles of Extension agents in the community development. These alternative roles were to introduce universities' risk of involvement in community development and to provide incentives for their involvement in it (Warren, 1970; Farmer, Sheats, and Deshler, 1972; National University Extension Association, 1973; and Deshler, Farmer, and Sheats, 1975). Marshall and Miller (1976) took another path towards understanding institutional reluctance to participation in community development. Their research focused on the ability of Extension agents to assume expanded community issues responsibilities. In addition, they explored the problem of integrating community development within the existing Cooperative Extension's organizational structure.

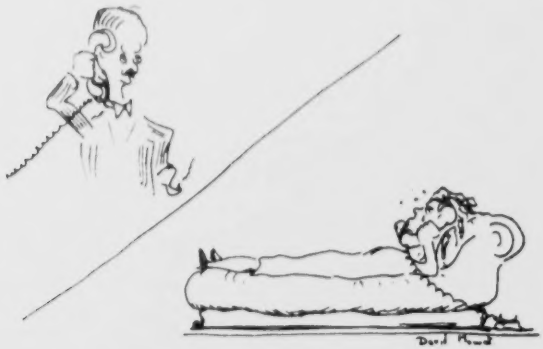
The concept of "risk model" was first introduced to community development by Wagner (1974) who derived his model from community development efforts in Saskatchewan, Canada. According to Wagner (1974, p.9), "risk judgement" is an expression of perceived risk that is either too high and unacceptable to a subject to prevent participation or sufficiently low and acceptable to a subject to allow participation in development projects.

The "risk judgement" is a product of four stages identified by Wagner. The stages are: a) proposed process; b) process evaluation; c) risk judgement; and d) process decision. In concordance with Wagner, the "Deshler and Wood Decision-making Model" includes similar stages of evaluation and assessment in the decision-making process concerning participation or non-participation in issues.

RESEARCH METHODOLOGY

PHASE ONE: INDEPTH TELEPHONE INTERVIEWS

The first phase of the research employed naturalistic methods and assumptions. It was intended to be theory and concept generating rather than concept testing and verifying. It was therefore more inductive and open ended in data collection than preordinate.



The indepth telephone interview

Thirteen New York Cooperative Extension field agents with backgrounds in community issues were given indepth telephone interviews. They were asked open-ended questions eliciting the agent's perceptions of community issues and of the restraints imposed upon community issues programming. In addition, questions were asked to probe the agent's personal involvement in community issues as well as to stimulate free discussions on the subject.

During this phase of research, the variables affecting agents' decision-making process, although somewhat anticipated, were identified. The assumptions of Glaser and Strauss (1969) and Re... (1983) regarding a grounded theory approach to naturalistic research were used in conjunction with Dexter's (1970) approach to interviewing. This conjunctive approach stresses the interviewee's definition of the situation and allows the interviewee to introduce to a considerable extent his or her notions as to relevant considerations instead of relying upon the investigator's notions of relevance.

From the analysis of these qualitative interviews, concepts were inductively and a standardized questionnaire was constructed.

PHASE TWO: QUESTIONNAIRE

The second phase of the research involved data gathering from approximately 130 Cooperative Extension agents, including those agents with community issues experience and those without. A survey sent to a random selection of 200 Cooperative Extension agents in the state of New York provided this data.

The questionnaire sent consisted of two parts, identical in format with the exception that in Part A, the agent was asked to select a Program which since January 1984, he or she considered but decided **not** to implement, whereas in Part B, the agent was requested to choose a program which, since January 1984, he or she considered but decided **to** implement. Keeping in mind the programs selected, the agent was asked to review a list of twenty-two variables which were identified by Cooperative Extension agents during Phase One as being important in their decisions to develop new programs, and to describe each variable in the context of their decision **to** or **not** to implement a program by circling the most appropriate number (1 being "strong" and 5 -being "weak"). For example:

	Strong		Moderate		Weak
---Citizen leadership in the community available for the program.	1	2	3	4	5
---Extent of potential citizen participation in the program decisions.	1	2	3	4	5

In addition to circling the number which best described each of the listed factors, the agents were asked to place a check by the factors which influenced their decision "to" or "not to" implement the program. It was assumed that not all of the factors rated would be perceived to influence the decision-making process.

Content analysis including thematic analysis, structural and functional analysis, and semantic analysis (Miles and Hubberman, 1984) was conducted on the completed surveys. In addition, descriptive statistical analysis was conducted with selected variables that were perceived to be central to the "Decision-Making Model". Comparisons were made between those programs which were considered and were implemented and those programs which were considered and abandoned, as well as comparisons between the community issues programs and the non-community issues programs.

DESHLER AND WOOD FOUR STAGE DECISION-MAKING MODEL

By definition, a "decision" involves making a choice among alternatives. Alternatives may range from a basic determination as to whether or not a program should be implemented to a more complex determination involving an aggregation of a number of budget categories related to an optimum expenditure level. "Decision-making process" hereinafter discussed refers to the former, simpler alternative.

STAGE ONE: PROPOSED PROGRAM ENGAGEMENT

Numerous incidents may serve as an impetus for a new program at the County Extension level. Frequently, a community need is recognized and brought to Extension's attention by a citizen or organization. As expressed by one agent during interviews, "a problem or challenge that is faced by the local government or organization which requires resources beyond their capacity is often brought to our attention and we are asked to bring resources to bear upon their problems." Regardless of the source of the request or proposal for a new program, a decision must be made regarding the feasibility of implementing the program.

STAGE TWO: PROPOSED PROGRAM EVALUATION

How an individual forms his/her decision to implement or not to implement a program is contingent on a variety of factors. These factors may be categorized into three groups: a) technical factors - program requisites such as funding, resources and skills; b) organizational factors - institutional roles and values such as, organizational priorities and support network; and c) personal factors - program ambience such as, issue strength and amount of interest/energy surrounding the program.

Each of these three groups may be further subdivided into two distinct classifications, "external" and "internal". The external factors include variables which are generally outside the agent's control and involve the community and Cornell. Internal factors, on the other hand, are variables which the Extension agent encounters daily at work and which consequently involve the County Extension and the individual agent.

Parallelism is reflected between the internal and external subdivisions. For every external factor there is a corresponding internal factor and vice versa. These decision-making variables, can be neatly broken into six groups: Technical External, Technical Internal, Organizational External, Organizational Internal, Personal External and Personal Internal, as illustrated in the following matrix:

DECISION-MAKING FACTORIAL MATRIX

TECHNICAL

External	Internal
Resources available at Cornell.	County Extension budget resources.
Cornell's personnel available for the program.	County Extension's personnel available for the program.
Resources available in the community for the program.	Agent's level of technical competence needed for the program.
Citizen leadership in the community available for the program.	Agent's level of competence in specific process skills needed for the program.

ORGANIZATIONAL

External	Internal
Compatability of program with the community's perception of Extension's appropriate role.	Compatability of the program with the agent's job description.
Compatability of the program with Cornell's priorities.	Compatability of the program with the County Extension's priorities.
Amount of support from other organizations and lay leadership in the community.	Amount of support from the agent's professional colleagues.

PERSONAL

External	Internal
Public feeling surrounding the program or community issue.	Compatability of the program with the agent's values and interests.
Potential gain for the citizens resulting from the program.	Potential professional gain for the agent resulting from the program.
Potential loss for the citizens resulting from the program.	Potential professional loss for the agent resulting from the program.
Extent of potential citizen participation in the program decisions.	Amount of the agent's personal resources (i.e. time and energy) available for the program.

According to our "Decision-Making Model", when an agent considers a program for implementation, subconsciously he or she reviews these factors and forms a positive, negative, or neutral image concerning the nature of each specific variable in the context to the proposed program. Thus, analogues to a balance sheet, there is a series of pluses, minuses, or zeros, which clarifies the total picture concerning the feasibility of the program implementation. By considering carefully each factor, the proposed program can be carefully evaluated before a decision is made.

To illustrate this evaluation process, let us imagine the scenario of a rural county Extension agent, with a specialization in Home Economics, who is considering involvement in a soil conservation program. According to our model, the agent would weigh most of the "pros" and "cons" (i.e., the 22 factors listed in the Decision-Making Matrix) before making her decision. For example, she would examine the congruity of the program topic to the community's expectation's of Extension. In this hypothetical situation, the program matches the rural community's perception of Extension's suitable role, a role often falsely stereotyped as strictly agricultural. Thus in this situation, the agent places a positive mental note beside the factor, "compatibility of the program with the community's perception of Extension's appropriate role." Conversely, due to the agent's job description reading "100% Home Economics" and the program being soil conservation, there is a negative mental note, "-", beside the variable, "compatibility of the program with the job description." This decision-making process continues, as the agent subconsciously evaluates all factors giving a "+" or a "-".

STAGE THREE: RISK ASSESSMENT

A risk assessment of the proposed program is achieved by a comparison of the frequencies of pluses, "+", and minuses, "-", from the Decision-Making Factorial Matrix. A majority of pluses indicates that the risk level, perceived by the agent, is sufficiently low and acceptable to allow the agent involvement in the proposed program. In contrast, a majority of minuses suggests that the risk level is perceived as too high and unacceptable, thus, discouraging involvement in the proposed program.

STAGE FOUR: PROGRAM DECISION

As common sense dictates, a majority of pluses, (low risk), suggests program adoption, whereas the majority of minuses, (high risk), indicates program abandonment. This process, however, is not quite as simple as it appears when one adds human element to it. Patterns tend to vary as individual biases are taken into account. According to variations in personality, individuals will weigh factors differently in accordance to their own values and personal orientations. For example, some people perceive more risk in "internal" factors as opposed to "external" factors when making decisions. For others, the reverse proves true. In addition to examining one's decision-making tendencies/risk perceptions according to "internal" and "external" themes, one may also scrutinize the situation according to which factorial group, (i.e. technical, organizational, or personal) is most influential to an individual's decision. Understanding the forces, (factors), behind an individual's decision-making process, and the decision-making stages involved enables one to better understand Extension agents' acceptance or rejection of a community issues program.

FINDINGS

Thematic analysis of the relationships among the variables currently being perceived to Cooperative Extension agents as influencing their involvement in community issues programs provided evidence that organizational factors, (i.e. institutional roles and values such as organizational priorities and support networks), are the most influential factors in agents' decisions to implement a program.

The significance of the organizational factors is reflected in decisions concerning implementation of both community issues programs and non-community issues programs. For example, in "Part B: Decision to Implement Programs" of the survey sent to Extension agents, the overall mode of the questions concerning organizational factors was the score of "one", (1 - being "strong" to 5 - being "weak"), as opposed to a mode of "three" in "Part A: Decision **not** to Implement Program." The overall organizational factorial mean for programs considered and accepted was 1.9. Whereas, the overall mean for the programs considered and rejected was 2.8.

In other words, most programs which were approved for implementation were highly compatible with the community's perception of Extension's appropriate role, with the agent's job description, and with Cornell's and Extension's priorities. Also on a positive note, most programs accepted for implementation received strong support from the agent's colleagues, other organizations, and lay leadership in the community. In brief, the data tend to point to agent conformance and a tendency to choose "the path of the least resistance" when making a decision whether to or not to implement a program. This attitude is expressed well by an agent who stated, "I chose programs which work within the existing structures. When an agent works with the system and not against it, there is little resistance involved."

It is of interest that organizational factors are more influential in the agent's decision-making process than technical factors (i.e. requisites such as funding, resources, and skills). As one might expect, the least powerful of the three factorial groups are the personal factors (i.e. program ambience such as issue strength, and the amount of interest/energy surrounding the program).
Intriguingly, in all three factorial groups involving the affirmative decision to implement a program, the internal factors, factors which the agent encounters daily at work and which consequently involve the County Extension and the individual agent, were more crucial to the decision-making process than were the external factors, factors which were generally outside the agent's control and involve the community and Cornell.

Another point of interest is the discrepancy between the amount of variation in the community issues program data and the amount of variation in the non-community issues program data. The community issues program data consisted of greater uniformity.

Also, one should note that the factor, "amount of agent's personal resources, (i.e. time and energy) available for the program," was checked most frequently in the survey as being influential factor in the agent's decision "to" or "not" to implement a program.

In brief, our data emphasize the importance of "organizational factors", "internal factors" and "agent's amount of available time and energy" in the decisions "to" implement a program.

CONCLUSION

This research effort generated knowledge concerning the factors which influence Cooperative Extension's involvement in community issues programs. Through indepth interviews with Extension agents, twenty-two factors were identified as being perceived by the agents as influencing their involvement in community issues program efforts. The relationships among these factors were analyzed by the following themes: technical, organizational and personal, as well as according to the categories of external and internal factors.

Analysis of agent's decision-making process, using data from a decision-making survey completed by 130 Extension agents, provided evidence that the primary conditions and requisite factors essential for Cooperative Extension's involvement in a program is program compatibility with the community's perception of Extension's appropriate role, with the agent's job description, and with Cornell and the County Extension's priorities. Support from other organizations, lay leadership in the community and colleagues and the amount of the agent's personal resources (i.e. time and energy) available for the program were likewise found to be essential for Extension's involvement in new programs. Also, the data demonstrated internal factors involving Extension and the agent were more powerful factors in the decision-making process than external factors involving Cornell and the community. These decisions were achieved through four stages as identified in the Deshler and Wood Decision-Making Model.

In summary, by understanding the factors and stages in the decision-making process, one may begin to comprehend the bases upon which Cooperative Extension agents' decisions rest regarding participation or non-participation in community issues programs as well as in other programs.

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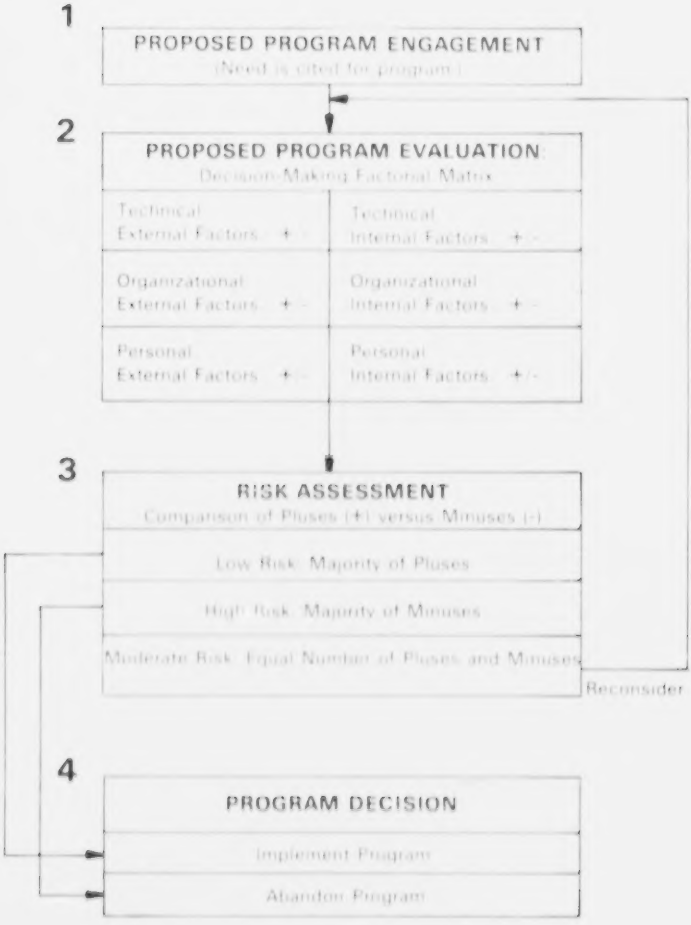
DESHLER AND WOOD FOUR STAGE DECISION MAKING MODEL



PART 4: PEACE

THE PEACE DISCUSSION

DAVID WATERMAN (U.K.)

For very good and obvious reasons, the issue of Peace is one that has been on the Adult Education agenda (though some would argue not high enough on that agenda) for the last few years, in the UK and elsewhere. It is also necessarily a major part of the foundations on which ILSCAE has been building since 1984. As its Charter clearly states, one of its objectives is to 'foster participation in dialogue on the critical social issues confronting humankind today such as . . . peace.'

Although out of the 30 papers at Nottingham, only two specifically addresses the Peace question, this did not stop the subject coming up in other guises: there was an ILSCAE song about Peace; lunchtime conversations about it; when a discussion centred on the bombing of Libya, or the funding of the Contras in Nicaragua; most people having been asked at one seminar which issue they considered their highest priority, answered that it was Peace.

The two papers, in striking contrast to each other, exemplified the depth of the Peace debate. At one end of the spectrum, there were illustrations of what is happening on US campuses, around the Peace campaign; at the other, a more theoretical examination of the meanings and definitions that form the context of Peace education.

Roger Axford of the Department of Higher and Adult Education at Arizona State University, spoke about what he called Peace Adult Education activities in US Universities, especially his own. A tireless campaigner and Peace activist for over 50 years, he saw Peace as the number one priority and included in his Seminar Paper lists of organisations dedicated to various aspects of Peace, whether the Nuclear Bomb, S.D.I. or Apartheid; press cuttings about his activities in Arizona, and descriptions of all kinds of Programmes, both academic and extra mural, centering on the Peace question.

Essentially, his paper is an invitation to his readers to join with him in the optimistic view that the war for Peace is being won, at least on the US campus. 'Peace is Breaking Out All Over' was one of his many slogans.

Piet Dijkstra, a Dutch writer and teacher, gave his Paper on 'Adult Education - Peace Education-Peace Action'. He too sees Peace as the greatest priority. Citing Martin Luther King's book 'Why we cannot wait' Piet Dijkstra says: 'saying we cannot wait is the almost perfect expression with regard to the dream of Peace in our world.'

He is only too aware of the paradox of living in a world where great material and technical achievements are possible, but that total nuclear annihilation of the human species that makes them possible is a product of those same achievements.

His paper takes it as given that without education Peace will not be achieved, and he goes on to consider the importance of both early childhood and adult education.

He recognises that until now much of the thinking behind and practical aspects of Peace education, have been directed towards the formal learning of children and adolescents, and that 'far less attention has been devoted to the non-formal approaches and to adults . . . Adult Education in its non-formal sense therefore finds itself in a more or less marginal position.'

In spite of this, a great deal of the material and theoretical thinking around Peace education is applicable to adults as well. There are also vast numbers of adult organisations, voluntary, professional, political etc., with whom a lot of Peace education has been developed. Indeed, says Dijkstra, these 'outsiders' have influenced and shaped Peace education for adults.

Returning to a major theme of his Paper, he clearly sees that there are similarities between Peace education and its conceptual underpinning for children and for adults: there is the debate about Peace as a specific subject or Peace across the curriculum; there is the principal objective of changing what he calls 'unpeaceful relations' to peaceful ones in the matter of conflict resolution; education in both cases has to take place in an atmosphere of solidarity, the climate where people feel they are bonded together and have mutual responsibilities.

How, then, is this climate to be created? He cites a German Psychologist called Nolting whose four conditions for altruistic behaviour are: empathy, positive self-image, knowing the other's situation and a sense of responsibility. What this means educationally is that 'Values and norms are not just preached but are lived, and that co-operation instead of competition is stressed.' Another Peace activist, Devi Prasad, nails down this educational precept more firmly: 'living co-operatively is the **only way** to our survival as humans.' So education for Peace becomes an activity that informs the whole curriculum and it includes the 'development of knowledge, insight and skills as well as the building up of opinions and attitudes based on norms and values embedded in the idea of Peace and directed to the realisation of a human and peaceful world.'

In an examination of the differences between the education of children and adults in the context of Peace studies, Dijkstra notes: 1) adults have much more consciousness of war and peace, and may have judgements that influence social attitudes. This has two consequences: Peace Education has to be '**with** adults starting in the educational process where people are,' and it should not be primarily a transfer of knowledge and factual information on problems of war and peace but a 'process of conscientization . . . which may lead to action.' 2) the adult is part of public opinion on the one hand, and on the other, as a concerned citizen he is trying to shape that opinion. 3) while parents and authorities have objected to Peace Studies in formal education, invoking its lack of objectivity and the danger of indoctrination, it will be much harder for these objections to be made where a conscious, critical adult takes part in a non-formal educational process.

Turning towards questions about what Peace really is and how it is to be achieved, he argues that the adea of Peace contains two basic elements: the willingness of people to co-operate in attaining social goals, and the ultimate absence of violence in its physical, psychological and structural forms. Thus, Peace is both a state and a process.

Peace, then, is far more than the absence of war or overt conflict situations that he defines as **negative Peace**; it is 'a set of positive human conditions that make up a preferred reality in which the causes of war have been overcome and the bases of security and community have been established.'

Dijkstra looks at Okamoto's 3 types of Peace education: 1) Criticism of war. 2) liberation, the promotion of human rights, fulfilment of human needs, the solution of problems of poverty, political oppression, racial discrimination, malnutrition, illiteracy and disease. 3) a learning process which seeks to help people in acquiring qualities of tolerance and creativity. 4) a movement that emphasises that people's life-style has to be changed.

In working with adults we must recognise the following:
1) That conflict with adults is a necessary part of the human condition: "A peace achieved by eliminating conflict is the peace of the graveyard" (Barbara Stanford).
2) We cannot neglect the inherent element of violence that is an integral part of being human;
3) What may be valid about conflict at the inter-personal or micro level will not necessarily be so at the inter-State macro level;
4) We must challenge the myth that war is as inevitable as natural disaster, because there are important differences between man-made catastrophes and natural ones.

Finally, Piet Dijkstra locates the Peace discussions quite centrally in the education arena: "Education for Peace is therefore intended to prepare and enable learners to contribute to the achievement of Peace."

The Nottingham ILSCAE Conference clearly recognised, both in its title "The Process of Adult Education", and in its many discussions, that only by empowering ordinary people to determine their own futures, can we possibly turn the world around in time for there to be any future at all.

RESPONSE

Let me say first: as to your summary I have hardly no comment to make. It is fair and renders the arugumentation. If you allow me at the moment one remark I would like to comment on what mention the more controversial of 4 general points. I know that it is felt by many to be either completely wrong or wrong in its formulation. It is in the very end arguing in an anthropological sense in a psychological sense. It is as far as I see different from the concept of aggression. When I worked with a group some time ago Education and violence/nonviolence we encountered the same question. We have to discern the violence of a human being from the violence we meet in nature; when as was the case last week we had gales for four times a week, we can protect ourselves against it, we can find security, we cannot prevent the violence of the gale. Violence is either part of the human being or the human being can opt for the use of violence and accept it as an instrument in the interrelationship between human beings. But in doing so he/she must accept using violence against the opponent; be prepared to harm the opponent. This again may be because of the feeling for security. The difference however with natural violence is that we can avoid as human beings the application of violence. And in relation to this we not only have the choice against violence, we are able as well to master our violent feelings. The human being itself may already be controversial and therefore lead to the conclusion that violence is part of it. I personally will not negate violence in man, but we do not justify violence, neither as Marx did - that violence is a necessary part of a society's revolutionnary birth pains, or Sorely that violence is essentially creative or Sartre's: "Man creating himself" (Hannah Ahrendt). It is I think like other elements of the human being we find reprehensible or less pleasant: we would prefer that these do not exist, but still they are there.

CLOSING

Bringing the conference to a close, David Deshler explained:

"I have been asked by your board to facilitate this closing session of the conference, which is a time for evaluation. Evaluation means to determine the value or worth of experience or action. We are not going to do this process by asking you to fill out "happy sheets" to determine your satisfaction, rather we are going to continue a tradition that started last year, a tradition that seems to fit the style of this conference. It is a tradition that emphasizes personal and corporate critical awareness and reflection as a means of evaluation. The tradition is partly taken from the Maoris of New Zealand. However, it is not unlike the Quaker tradition with which I am familiar. This evaluation experience consists of the following elements:

1) Silence: This should be an abundant silence, quickened by the visual recognition of persons with whom you have had dialogue and shared experience during this conference.

2) Sharing from the Heart: When you feel that you have sifted through the many feelings, reflections on the process, images, metaphors, conflicts, contradictions, unfulfilled expectations, perhaps even in some cases a need to ask for pardon, speak as the spirit moves you to speak within, but we are asking that you only speak once. Your sharing does not need to build on or logically follow what has preceeded. Silence may punctuate this sharing.

3) Expressions of Appreciation: Some of us may want to express special gestures of appreciation toward others. This may be in the form of word gifts or symbolic gestures.

After most persons have had an opportunity to speak or the time has run out I will ask that we form a circle."

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APPENDIX 1

PAPERS PRESENTED TO THE 2nd ANNUAL CONFERENCE OF ILSCAE UNIVERSITY OF NOTTINGHAM, 13-18 JULY 1986.

Agyeman, Julian
Urban Studies: Place or Placelessness
Printed in this volume

Alexander, Titus
Adult Education for Popular Planning
Printed in this volume

Axford, Roger
Peace Adult Education in U.S. Universities
A discussion of initiatives by students, adult educators and scientists against the growth of the arms race in particular military research on American campuses - with illustrative material.

Beder, Hal
Peace: The Great Paradox
Details of a workshop addressing the paradox that virtually every government on earth desires peace, yet there is no peace - contrasting definitions of peace as the absence of conflict, and the situation of injustice where the idea of peace without conflict is an absurdity.

Burt, George
Economic Self-Management: A Challenge for Adult Education
'Self-management is empowerment.' - an argument that growth in community enterprise offers people control over their own economic development; an account of the failures of adult educators to support self-management initiatives, and of the need for adult educators to combine outreach strategies with business management skills to support future developments in self-management. "Be enablers and not disablers. Please help us."
Printed in this volume

Darkenwald, Gary and Hayes, Elizabeth
Deterrents to Participation in Basic Education among Socially Disadvantaged Adults.
Reporting research on the factors or 'source Variables' that deter 'low-literate socially-disadvantaged adults' from participation in basic education programs; describing the design of an interview schedule and the methods of data analysis. The 5 main factors found to deter adults with poor literacy skills (identified by the research as lack of self-confidence; social disapproval; negative attitudes towards classes; low personal priority; and situational problems) differ substantially 'and logically' from comparable studies of the general public.
This paper was tabled at the conference, but its speakers were unable to be present.

Dean, Gary and Dowling, William
Community Development: An Adult Education Model
This paper includes a conceptual model of community education to be used by change agents and educators of adults to identify its processes and outcomes. Process variables are the number of people involved, amount of time, ability to organise, numbers of issues addressed, amount of local initiative and how effectively resources are used. Outcome variables are people-related, organizational and physical on micro and macro levels. The components of the model are the community development specialist, the core group of citizens, their local community and its extended boundaries, special interest groups and the resources needed. A graphic presentation of the model is included.
Paper published in AE Quarterly

Deshler, David and Wood, Deborah
Development of a Decision-Making Model for Co-operative Extension Participation in Community Issues Programs
Printed in this volume

Dijkstra, Piet
Adult Education - Peace Education - Peace Action
The object of peace education is 'to change unpeaceful relationships into peaceful relationships' at all levels, in particular the personal, communal and inter-state relationships. The paper reviews a number of writers' views of the scope and range of peace studies, and argues that peace education cannot be just a narrow concept, limiting itself to disarmament education, for example; it cannot be limited to being a subject but must permeate the curriculum; it cannot just be an academic concept, but must be action linked, and that it must be critical and oppositional. 'Peace may still be considered a Utopia by many people ... but it is important to put the first step in the direction of Utopia. Without such a first step there will never be a second one.'

Edstrom, Orjan
New Focus on Swedish Adult Education
An outline of the reasons for the commitment of the Swedish trade union movement and a description of the development of union policies in supporting the introduction of personnel education programmes. These programmes are needed by firms to respond to changes in technology, to broaden the base of participants in work-based training and education, and to broaden the span of studies in such programmes, and outlines government legislation requiring firms to develop and fund programmes in agreement with local trades union organisations.

Elsey, Barry
A Non-Radical Approach to Community Education: An Australian Case Study of University Continuing Education Values and Practices.
The paper argues, polemically, that radical approaches to community and adult education have been accorded too much attention, and illustrate what the author sees as the merits of conventional and liberal adult education in the organisation of a conference/seminar of industrialists, agricultural interests, conservationists and consumers about the rapid spread of 'red spot' disease among fish on the Clarence River, in New South Wales.

Fenwick, Pat
Rapid Developments in Literacy for the Adult Unemployed
The paper is an account of work done at a college of further education in Basingstoke, U.K. to offer literacy programmes to unemployed adults, and strategies employed for supporting students with specific learning difficulties. The author argues that the debate about dyslexia often inhibits appropriate remedial support for such students.

Fisher, James and Podeschi, Ronald
American Adult Eucation - The Loss of Vision
A comparison of the work of Eduard Lindeman and Malcolm Knowles, contrasting Knowles' individualisation of adult learning, and Lindeman's earlier commitment to adult education as a means 'to aid individuals and groups to gain power through democratic means.'

Forrester, K. and Thorne, Colin
Workers' Investigations: Adult Education and the Trades Unions
Printed in this volume

Jarvis, Peter

Paulo Freire - Educationalist of a Revolutionary Christian Movement

An account of Freire's thought, locating it within the prophetic tradition of Judeo-Christian religion, and its embodiment in Latin American liberation theology. The prophetic function, denouncing and announcing, is central to problem-posing education as a means to free humankind so that they can be involved in the process where people can engage 'in the precarious adventure of transforming and recreating the world.'

Klasson, Maj and Klasson, Alger

Adult Educators and Librarians As Linkers Between Old and New Knowledge and Information Produced Inside and Outside the University

An extract from the paper reprinted in this volume.

Lesirge, Ruth and Mace, Jane

WRITING AND EMPOWERMENT: Women in Residence

Paper reprinted in this volume.

Marx-Singer, Lorraine

A Legal Literacy Project

Printed in this volume.

Miwa Kenji

Non-Formal Social Education in Japan and its Social Commitment

Printed in full in this volume.

Morris, Roger and Tennant, Mark

The Development of a Degree Level Qualification For Practising Adult Educators: An Australian Case Study

Reporting the development of the first Australian Bachelor's level professional qualification for adult educators. In technical detail this developmental process and the final form of the program are probably unique to Australia and its system of higher education. However, in developing the program, a number of issues were confronted which have long exercised educators of adult educators. Among the issues are - autonomy and self-direction; needs-based provision; the concept of community; the teacher-learner relationship; the integration of education and worth; defining the field; collaborative group learning; the distinction between adult and child learners; participation and access; credentialling/crediting.

Muir, Gula

Adult Illiteracy in the United States: Exploring the Problems and its Remedies

'The United States is an illiterate country'. An overview of what illiteracy means in the USA, and a discussion of the voluntary literacy movement, its inherent weaknesses and new and hopeful trends within it - notably the move towards student-centred programmes and methodologies, and a beginning awareness of literacy as encompassing more than the mechanics of reading and writing.

Nickse, Ruth

A Tale of 3 Cities - A Comparative Look at Adult Literacy Programmes in Stockholm, London and Boston.

A paper summarising findings of a research project instigated at the 1985 ILSCAE conference, and printed in this volume.

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Norgren, Hans
Starting Points - The Purpose of Union Education
The paper offers a number of theses
"A good theory can only be developed by people who desire good practice"; that in the areas of their antagonism those who associate themselves with capital and those who associate themselves with labour cannot develop knowledge, information from above disables; and research that treats as objects rarely benefits unions. From these the author argues for dialogue as central to education (drawing on Freire) art as an important tool in creating consciousness and action-research as the means for unionists to develop theory. This paper was tabled at the conference, but the speaker was unable to be present

Norgren Hans
Excerpts from the Circle Leader in the Union at Local Level
A report from the Swedish Educational Association of Salaried Survey of Trade Union Study Circle Leaders, with a series of recommendations on the recruitment of union circle leaders. This paper was tabled at the conference, but the speaker was unable to be present

Orr, Bonnie
The Teaching of Reading and Writing to Adults in a Wide Variety of Institutions in the USA
Printed in this volume

de Reybekill, Neil and Leigh, Jane
Adult Education in Handsworth
Handsworth is part of inner-city Birmingham, with 'extensive social, environmental and economic deprivation', high levels of unemployment, almost 60% of its population is black - there have been incidents of racism, and riots. The paper describes the gap between low-status state-funded adult basic education programmes and the evidence of need and proposes strategies to make provision more accessible, sensitive and relevant to its local communities.

Rogers, Alan
Educating Adults as a Means Towards Transforming Society, Some Lessons from Development Programmes in the Third World
Summarised and an extract printed in this volume

Scribbins, Jenny
Education for Women and Parent Education: What Should we be Doing?
Printed in this volume

Steele, Sara
The Mental and Social Process of Evaluation as a Means of Empowerment: An Abstract of Basic Concepts
Educators can help adults improve their use of evaluation as a tool of empowerment by putting them in learning situations where they have to evaluate and make decisions based on value - concentrating on the **use** of rather than, or as well as, the acquisition of information.

Stott, Louis
Measurement in Adult Education
Publicly funded adult education programmes not only need tools of evaluation for students, tutors and organisers - they need systems of measurement of use in arguing that this work should be paid for in comparison with other kinds of educational activity, for arguing about resources. Taking the Inner London Education Authority the paper examines how criteria for measurement affect programme outcomes, and how these can be modified.

Thellman-Gustavson, Briggitta

Labour Market Training - A Method of Strengthening the Position of the Individual in the Labour Market

Discussed and in this volume

Tuomisto, Jukka

Participation Research: Its Basis, Problems and Development Possibilities

A review of the state of adult education participation research (who participates and why; what factors prevent participation); arguing the need to relate this work to theory developed in the wider field of educational sociology; illustrating developments in action research, in 'outreaching', and problems in looking at work-related adult education participation.

Ward, Kevin and Taylor, Richard

Leeds University Pioneer Work Project

An account of a programme of more than 350 courses in 1982-5 offered to a wide variety of groups, including black, women's, older people's, and unemployed people's groups - the vast majority of whom have not previously participated in adult or tertiary education. Provision is free, centred on relevant, issue-based liberal adult education: 'education for everyday living'. It depends crucially on detailed outreach work, and extensive pre-course negotiations with a wide range of organisations and employs action-research methods to monitor and evaluate the way courses are organised, curriculum content and outcomes. Full details of the project can be found in the authors' 'Adult Education and the Working Class - Education for the Missing Millions.' (Croom Helm 1986)

Copies of individual papers may be ordered from ILSCAE, c/o Clapham Battersea Adult Education Institute, 6 Edgeley Road, London SW4. A charge to cover photography and postage will be made.

APPENDIX 2

PAPERS PROPOSED FOR THE 2nd CONFERENCE OF ILSCAE

Between the planning of the conference and the occasion, each of the presenters listed below withdrew. Except where indicated the League does not have copies of the proposed papers.

Alberto Ghen
Lifelong Education in Bologna
An account of the work of the Centro di Studi Per l'Educazione Permanente in Bologna

Benseman, John
The Olaga Committee of the Community Education Initiatives Scheme
A New Zealand initiative in the inner cities, with a video

Bien, Y.
Tutors in Social and Educational Self-Renewal Processes
Drawing on experience in Israel

Knott, Mike
Some Aspects of 'Process' and Experience in Zimbabwe

Landau, Sol
Midlifers
Role education, career change counselling, for people in the middle years of their lives in the USA.

Mulenga, D.C.
Towards a Literacy Campaign in Zambia
The case for a major campaign to eradicate illiteracy in Zambia

Ohliger, John
Basic Choices
Non-traditional adult education in the USA

Orefice, Paolo
Adult Education in some Local Communities in Southern Italy
Theoretical and methodological guidelines.

Payne, John
Community Education - A Symposium
Drawing on experience working in inner London

Peters, John
Horton of Highlander: The Man, his Ideas and his Process
Tracing the work and ideas of Myles Horton, and the development of Highlander Folk High School, Tennessee

Pischedda, Gabriela
Popular Education in Chile
Covering the work of CEAAL

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Presentation. Jaime
Critica: A People's Newspaper in the Favelas
Based on the work of popular cultural workshops in Lima, Peru

Quevedo, Virginia
Popular Education for Women
Based on experience in Chile

Santiago, Carlos
Literacy and Empowerment of Agricultural Migrant Workers in South New Jersey
In New Jersey 70% of migrant workers are Hispanic. Account and slide show of adult education work with migrants, using the Bible as the basic text for education for empowerment - for migrants the exodus makes them more concerned with changing their future. Abstract and slide show. ILSCAE has a copy of the abstract

Solorzano, Edgar
Literacy and Adult Education in Sandinista Nicaragua
An account of the Nicaraguan popular education campaign

Stanage, Sherman
The Process of Adult Education: A Phenomenological Grounding of Essential Structures
A seminar and workshop seeking to arrive at a form of definition of adult education, phenomenologically derived.

Talis, Sara
Education for Self-Reliance: An Ethnographic Study of Tanzanian Secondary School Students
Includes oral history of 3 Tanzanian students. ILSCAE has a copy of the paper the author wanted to present at the conference

Valdivia, Arturo Portilla
Illiteracy as an Expression of Inequality
Based on the national population census data from 1940, 1961 and 1981.

Villafano, German Torre
Adult Education and Agrarian Organisation in Peru
Based on the work of the Centre for Social Studies, Solidaridad, Chiclayo, Peru

Zimerman, Grace
Primary Attention of Mental Health
A workshop for people or professionals working in the field of mental health, drawing on Argentinian experience.